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Evangelical Training Course
For Sunday School Workers

VOLUME I

Introduction to The Word
and The Work

Part I. The Bible

Part II. The Pupil

By

Rev. Chr. Staebler, D. D.

Part III. The Principles of Teaching

By

Prof. S. J. Gamertsfelder, Ph. D., D. D.

Part IV. The Sunday School

By

Rev. F. C. Berger

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INTRODUCTORY.

The greatest and the most important task in the world is to lead others to righteousness. The Sunday-school is committed to the task of leading its pupils into the possession of a Christian character and into the performance of a righteous life. This task must be done very largely by its teachers and officers. Special qualifications and special preparation are essential to this great work. The workers in this field must not only have hearts aglow with the love of Christ, but also minds illumined with the knowledge of the Word, of the pupils, of the laws of teaching and of the Sunday-school as the religious educational department of the church. Some of the qualifications of the successful teacher are gifts of nature, others gifts of grace, but still others must be acquired through diligent research and faithful, persevering study.

Every teacher needs to be specially prepared for his great task. This preparation requires time. Our Saviour spent thirty years of preparation for a short period of active service.

Dr. Brumbaugh says: "What a flood of light this throws upon the relative significance of preparation and of performance of life service! Most of us would reverse the order. He understood what all of us must come to understand more fully, that we must pay the price in effort and time, if we are to reach the point where we can render large and efficient service to the race."

The apostles spent several years in preparation under the greatest Teacher the world has ever seen, before they were prepared to undertake the work to lead others to righteousness.

For some years the Sunday-school world has had an "Elementary Teacher-Training Course," but it was found utterly inadequate to prepare the teachers properly for their great work. No short cut can be found to an adequate preparation for this supremely important task. The Sunday-school Council of Evangelical Denominations, in harmony with the Interna-

tional Sunday-school Association, has projected a 120 hours' course of preparation, covering a period of three years, and the denominations are urged to include at least the following subjects in fair educational proportion in their Course of Study, namely:

(a) A survey of Bible material, and a study of the teaching value of the Bible as meeting the needs of the pupil in successive periods of his development.

(b) A study of the pupil in the varied stages of his growing life.

(c) The work and methods of the teacher.

(d) The Sunday-school and its organization and management.

The Sunday-school Board of our own denomination ordered the preparation and the publication of a course covering the above mentioned subjects, adapted to our own denominational needs. Believing that our teachers need a thorough knowledge of the Word of life in order to lead their pupils through it to life and life more abundant, we have embodied in our "Evangelical Workers' Training Course," both the introduction to the Bible as well as Bible history. This causes our course to deviate somewhat from the course prepared by The Sunday-school Council of Evangelical Denominations, for the first and second years.

Prof. S. J. Gamertsfelder, D. D., Rev. F. C. Berger and the writer were appointed to prepare the material for the first year's text-book. It was suggested by the Sunday-school Council of Evangelical Denominations, at its session in Richmond, Va., in 1916, that this part of the course should "be relatively simple, of wide interest and susceptible of immediate application." We have endeavored to heed this suggestion in the preparation of this book. It contains 15 lessons on the Introduction to the Bible, 8 lessons on the Pupil, 8 lessons on the Principles of Teaching, and 9 lessons on the Sunday-school, making a total of 40 lessons. It bears the suitable title, "Introduction to the Word and the Work."

The second year's course will cover Bible geography, Bible history, lessons on the teaching value of the Bible and lessons on

how to lead the pupils into the experience and expression of the spiritual life. This book will appear under the title "The Word" and the third year's course will present work of specialization in the various departments of the Sunday-school, and the book containing that course will be known under the title of "The Work." It is evident from the outline given above, that the student begins this course with a general introduction to the **Word and the Work**, and thus he proceeds to specialize in the study of the Word and the study of the Work, in order to acquire a more practical working knowledge of the Word and more practical skill in the work.

We trust our teachers will be inspired by the first year's course of study to proceed with the second and third years' work and become thoroughly furnished unto every good work in the educational department of the Kingdom of God.

By order of the Board of Sunday-schools of the Evangelical Association.

CHR. STAEBLER, D. D.,

President of Board.

Cleveland, Ohio, August 1916.

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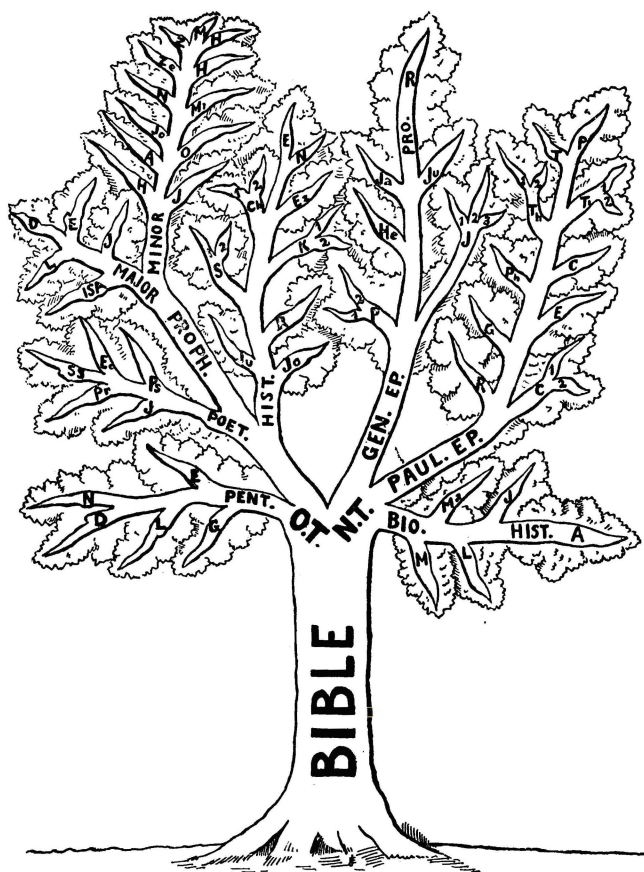
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The Bible.



THE TREE OF THE WORD OF LIFE

THE BIBLE.

CHAPTER I.

WHY STUDY THE BIBLE.

There are numerous and imperative reasons why every person, who can study, ought to study the Bible. We ought to study the Bible:

1. **To learn to know our own environment.** You cannot understand the world in which you live without a knowledge of the Book of Books. When an African chief asked Queen Victoria what the secret of England's greatness was, she laid her hand upon a Bible and lifted up the book and said: "This is the secret of the success of England's greatness!" Canon Farrar says: "All that is best and greatest in the literature of two thousand years has been rooted in it The hundred best books, the hundred best pictures, the hundred greatest strains of music are all in it and are all derived from it." Charles Dudley Warner says: "All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible A boy or girl at College in the presence of the works set for either to master without a fair knowledge of the Bible is an ignoramus and is disadvantaged accordingly. It is in itself almost a liberal education, as many great Masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student." No one can fully understand the history of his own country or the history of the other so-called Christian nations without a knowledge of the Scriptures. Everyone who wants to obtain a good knowledge of God's world must have a fair knowledge of God's Word.

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2. To become acquainted with its literary excellence.

Nearly every kind of literature known outside of the Bible is found in the Book of Books. Here we find "the sublimest specimens of history, law, poetry and oratory." Five kinds of literature may be distinguished in the Old Testament: The Prophetic, the Wisdom, the Devotional, the Legal or Priestly, and the Historical. Dr. George L. Robinson says: "The Literary excellence of the Old Testament is widely recognized. The charm of its simplicity, the variety of its imagery, the grace of its diction, the melody of its rhythm, and the richness of its vocabulary and thought are conspicuous features of the whole Old Testament, of its history and poetry alike." It has truly been said that "the Bible is a literature, which no age nor nation can equal or supersede, though every library in the world had remained unravaged and every teacher's truest words had been written down." Mr. Gladstone said: "All the wonders of Greek civilization heaped together are less wonderful than is the single book of Psalms." If the study of ancient literature is an essential part of a liberal education then certainly everyone who strives after such an education should study the Bible. Its literature not merely supersedes all other literature, but it is the fountain from which the best literature of the world, both as to substance and form, springs.

3. To know the will of God. The principal purpose of the Bible is to reveal God's will, to show us what he wants us to be and to do, what character we ought to possess and what kind of a life we ought to lead, and how we may become holy, just and good, and bring forth the fruits of righteousness. We ought to be anxious to know what is "the good and perfect and acceptable will of God." In the revelation of his will he showed us his own infinite purity and love, and in the light of this revelation of his own glory we are made conscious of the fact that we come short of the glory of God; we realize that we are sinful beings and need to be renewed and transformed in order to be able "to glorify him and to enjoy him forever." In the light of Bible history human nature with all its weakness is portrayed before us, and God shows us how he is willing to help us in our weakness, and how he

will chastise us, if we refuse to do his will, and how he will completely reject us if we become finally impenitent. His dealings with men, as revealed in the Bible, plainly show us that no repentant soul needs to despair of salvation, and no impenitent and unbelieving soul needs to hope for salvation. In this blessed Book he plainly tells us what we must do to be saved and to remain in a state of salvation. The relationship in which he wants us to stand toward him, and toward ourselves and our fellowmen is clearly shown. It contains our whole duty to God, to ourselves and to our fellowmen, and we must therefore study it in order to know what he requires of us and what is good for us.

4. To become wise unto salvation. The Holy Scriptures are able to make wise unto salvation through faith, which is in Christ Jesus. (2 Tim. 3: 16.) To the great question: What must we do to be saved? we find an absolutely reliable answer in this Book. True wisdom chooses the highest ends in life and makes use of the best means to reach those ends. The highest end in life is salvation, and the only means in life to reach it, is faith in the Lord Jesus Christ. The world needs personal and social salvation, but it must reach social salvation through personal salvation. It needs salvation from sin, which is really abnormal character and conduct. When men get to be as God wants them to be and do as God wants them to do, then they are saved, and they enhance their own welfare and the welfare of society. There is only one book that makes us wise unto salvation and that is the Bible. Through the Word of God as an incorruptible seed we are born again, (1 Pet. 1: 23); through it we grow in grace, (1 Pet. 1: 2); through it we are sanctified, (John 17: 17). By it human destiny is decided: He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken shall judge him in that day (John 12: 48).

5. To be able to do good unto others. All Scripture, we are told, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, (2 Tim. 3: 16, 17). We need to know the Bible in order to be able to do good unto others. We must know the Word in order to be

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able to point out the way of salvation to others. We must know the Bible in order to be able to comfort those, who are in sorrow or in distress. We must know it in order to warn effectively those who are wandering in perilous paths. We must know it in order to show others the more excellent way through life. It is this knowledge, which is a lamp unto our feet and a light unto our path, that directs us into the paths of righteousness. It is this knowledge that enables us to lead others into the enjoyment of salvation and the hope of eternal glory. With it we are thoroughly furnished unto every good work. We must know God's Word in order to do God's work effectively. We must have a good working knowledge of the Word of God in order to lead many unto righteousness. And in order to obtain this working knowledge of the Word we must diligently study it.

LESSON OUTLINE: Why study the Bible.

To know the world in which we live.
To know its literary excellence.
To know the will of God.
To become wise unto salvation.
To be able to do good work for God.

REVIEW QUESTIONS:

1. How much of the modern world is a product of the Bible?
2. Why does the literature of the Bible excel all other literature?
3. What does the Bible chiefly teach?
4. What kind of wisdom can we secure through faithful Bible study?
5. How does a knowledge of the Bible enable us to do effective service for Christ?

CHAPTER II

HOW TO STUDY THE BIBLE.

The success of Bible study depends on the right frame of mind and the use of the most effective methods. The best methods, however, will be of no avail if we do not have the right frame of mind. We must first get right within before we can get a right conception of the will of God, and make effective use of the best methods of Bible study. It behooves us then to note:

1. The frame of mind which we need to study the Bible profitably. In order to study the Word of God profitably we must,

1) Have a spiritual sense, a spiritual insight, because the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged. (1 Cor. 2: 14). This spiritual discernment can only be obtained by the new birth. We cannot obtain a proper conception of the kingdom of God without this spiritual vision. "Except a man be born anew, he cannot see the kingdom of God." (John 3: 3). Scholarship and common sense are no substitutes for this spiritual insight. As it requires an aesthetic sense to grasp and appreciate the study of art, so we need this spiritual sense to grasp and appreciate Bible truth.

2) Have a proper measure of common sense and make good use of that. Every normal human being is endowed with a measure of common sense, and we must make proper use of this in the study of the Word of God. This, too, is a gift of God to enable us to get a proper conception of his will. This will keep us from drifting into unwholesome extremes in Bible study. It will keep us from giving the figurative language of the Word too literal an interpretation, as well as from allegorizing and spiritualizing the Bible unreasonably. Common sense must be coupled with spiritual insight to enable us to get the meaning, which the inspired authors wished to convey. It will urge us to seek the

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true meaning of every word and every sentence of the Word of God. Fanaticism and common sense never go hand in hand. Reason is the handmaid of faith and we should never study the Word without its aid.

3) Have a right motive within. This motive must be an intense love of the Word of God and an intense desire to glorify God and to enhance our own welfare, as well as to be enabled to enhance the welfare of others. Our constant aim must be to glorify God, to build ourselves up in the most holy faith and to increase our usefulness. We cannot study God's Word profitably with selfish motives. Selfishness blindfolds us.

4) Have a childlike mind. The child does not have its mind full of preconceived notions. It is conscious of its ignorance and it is willing to learn. God always reveals his deepest truths to babes. Christ clearly declares this fact in the following expression of gratitude to his heavenly Father: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to babes." (Matt. 11: 25). Many fail to get any benefit out of their Bible study, because they are simply looking for proofs for their preconceived notions. These notions may be diametrically opposed to the Word of God and hence no support can be found for them. We must come with an eager desire to know the will of God, and if we come with a childlike mind, emptied of our own notions, we shall find our spiritual eyes opened, so that we can "behold wondrous things out of the law."

5) Have a will completely surrendered to the will of God. "If any man will do his will he shall know of the teaching." (Jno. 7: 17. R. V.) We must not come with a spirit of opposition, but with a spirit of submission to the Word of God. The doer of the Word is the best student of the Word. "Truth obeyed leads to more truth. Truth disobeyed destroys the capacity for discovering truth." To the disobedient the Bible is a sealed book. To the obedient it is an open book, radiant with divine splendor. We must come to the Bible with the purpose of the Psalmist, when he says: "Teach me, O Lord, the way of thy statutes, and I shall

keep it unto the end.” (Psalm 119: 33). Let us claim at once, whatever grace we discover in store for us in the Bible. Let us at once do whatever duty we find commanded there, and let us imitate the good qualities we discover in Bible characters and heed the warnings of those, who erred from the truth.

6) With a prayerful mind. Prayer is the golden key that unlocks the treasure house of God’s truth. “Open thou mine eyes that I may behold wondrous things out of thy law” (Psalm 119: 18), must ever be our prayer when we attempt Bible study. Many read their Bible on their knees. That may not always be possible, but we ought always to bend over it in prayer. We need the Holy Spirit as our Guide in Bible study. We should pray for the aid of the Spirit every time we come to study the blessed book. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given unto him. But let him ask in faith nothing doubting” (Jas. 1: 5, 6). Doctor Torrey says, “Prayer will do more than a college education to make the Bible an open and a glorious book.” Harry Morehouse, one of the most remarkable Bible scholars among unlearned men, used to say, that whenever he came to a passage in the Bible, which he could not understand, he would search through the Bible for some other passage that threw light upon it, and lay it before God in prayer, and that he had never found a passage, that did not yield to this treatment.” It is marvellous how the doors of the Word open up to the key of prayer. We cannot enter deeply into the hidden sense of the Word of God without the spirit of prayer. If we come to the Word of God with spiritual insight, with a good measure of common sense, with a right motive, with a childlike mind, with an obedient spirit and with a prayerful disposition, we can then make profitable use of the most effective methods of Bible study.

• We are now prepared to consider:

2. The best methods of Bible study. In the treatment of the methods of Bible study we must take into consideration, first, the best time for Bible study, and then the best way to study the Book of books. Regarding the time for Bible study we would say that we should make it the business of our life

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to study the Word daily. We must not read the Bible merely when we feel like it, nor should we defer this work to our time of leisure. We should devote some fixed time to this study daily. This ought to be done with the same regularity as we attend to our meals. We must fix upon some set time and hold to it daily. We should select the best portion of the day for this precious work. The best time is in the early morning. We should devote at least fifteen minutes every morning to the prayerful reading of the Word of God. This will furnish our minds with profitable material for meditation during the day. Then we should make use of all the spare moments we can find for this delightful work. We have spare moments when we travel, or when we wait for a friend, or wait for meals. Most of this time can be profitably spent in meditation upon texts, that we revolve in our minds. Spare time well utilized will bring us good returns.

There are quite a number of helpful methods for Bible study. There is:

1) **The method of the consecutive reading of the whole Bible.** It is well to read the Bible occasionally from cover to cover. This will give us a general knowledge of the contents of the Scriptures. But we should not follow this method from year to year simply to be able to say we have read the Bible through so many times in our life. We may read it through superficially from year to year and never discover the true riches of this sacred Book. There is no merit in the superficial reading of the Word. Nor should we read the Bible in a haphazard way. We get little out of the Bible if we simply skip around in it in an unsystematic way. We may find a crumb of comfort and inspiration, here and there, "but surely it is not wise, yea it is not right, to feed on crumbs, when there is provided a constant, inexhaustible feast."

2) **The method of studying the Bible, book by book.** A good plan is to start this method with a short and comparatively easy book. The contents of this book should be thoroughly mastered by repeatedly reading the book through in one sitting. Each book of the Bible has its own aim and value. We should try to get the practical impression

which each of these books was to make. We should first of all secure a good introduction to the book, find out when, where, why and by whom it was written. Then we should proceed to make an analysis of the book. After we have made an analysis we should proceed to study thoroughly each verse and each word of the book. The first step would be to get at the exact meaning of each verse. The use of common sense as well as the use of our spiritual sense is essential in getting at the meaning that the inspired authors intended to convey. We must especially get the correct meaning of the so-called doubtful words. This must be obtained through the Bible usage of these words. A good concordance like Young's Analytical will be found wonderfully helpful in this research. Then one must proceed to get the meaning of the context. The context is that which precedes and follows the text. Each verse must be studied in the light of its context. The Scriptures must not be wrested from their context. Having obtained the real sense of each verse we must proceed to classify the results obtained of this verse by verse analysis. And then above all we must meditate upon the truths discovered day and night. Meditation serves the purpose of irrigation. It causes our tree of knowledge to flourish like the tree planted by the rivers of waters. (Psalm 1: 2, 3). If we take up one book after the other in this manner we shall get all the information and the inspiration that each particular book can give. When we have obtained such a general and special knowledge of the Book of books, we can proceed to take up the topical method of Bible study and the method of studying Bible characters in a most profitable way.

3) The topical method of Bible study. This method of Bible study aims to find all that the Bible has to say on certain great subjects, such as God, Man, Sin, Salvation, Faith, Hope, Love, Justice, Benevolence, Heaven, Hell, etc. Doctor Torrey says: "It is perhaps the most fascinating method of Bible study. It yields the largest immediate results, though not the largest ultimate results." Great inspiration will come to any one who takes up such a subject as Grace and find out all the Bible has to say on this marvellous subject. This method, however, has its dangers. It may be

come a source of serious error. Many of the false theologies are the product of this method of Bible study. Texts are wrested from their proper connection and theories are taught that are diametrically opposed to the genius and spirit of the Bible. "It is a snare to the unwary." An extreme case of wresting a portion of Scripture from its context and reading something foreign into it, is that of Lorenzo Dow, that eccentric evangelist, who preached a sermon against the so-called chignons, a mass of hair or pad on the back of ladies' heads, and took for his text: "Topnot come down," (Matt. 24: 17), and preached a strong sermon against a fashion which he despised. The people were surprised to hear that there should be such a text in the Bible. When they referred to it in their Bibles at home they found that the text read as follows: "Let him that is on the house top not come down" etc. He had sliced a little piece out of this text and had spliced words together in such a way that it seemed to be a heavy shot against the existing fashion of wearing chignons, which in popular language were called "topnots." The topical study of the Word exposes people to the danger of slicing and splicing the Word in such a way that it teaches anything and everything. We can only then follow this method successfully, when we have mastered the Bible as a whole and know the meaning of every text from the knowledge of its context. It is, however, an exceedingly valuable method of Bible study if we put together the great verses in the Bible on some sublime subject in a cumulative way and give them their correct interpretation. We obtain thereby a cumulative knowledge of the Word of God. A proper use of this method of Bible study is therefore to be commended. We should select the great themes of the Bible and then treat them as comprehensively and completely as possible.

4) **The study of the Bible by characters.** The biographical study of the Scriptures can be made exceedingly instructive and inspiring. "The history of the world," it is said, "is the history of the great men of the world." If one has mastered the biographies of the great men of the world, he knows in a large measure the history of the world. The history of the Bible is in a sense the history of the great men

of the Bible. If we master the biography of such men as Adam, Noah, Abraham, Moses, Samuel, David, Isaiah, Daniel, Christ, John, Peter and Paul we have in a sense mastered the whole history of the Bible. The Bible is rich in biography. If we select the most prominent lives and characters of the Bible we shall discover "their weaknesses, their excellencies, their victories, their defeats, their temptations, their struggles, in fact everything that touched their lives and helped to mold their characters." They were men of like passions as we are. Their success in battling against the forces of evil ought to be an inspiration to us to go and do likewise. Their failures ought to serve us as a warning against the dangers that confront us. We ought to shun their mistakes and imitate their good qualities. Biographical study is a simpler method of Bible study than the topical study of the Word. All we need to do is to collect all the passages in the Bible in which the person, whose biography is being studied, is mentioned. Then we must cull from these passages the various characteristics of the person and note them down. Then we ought to consider the course which they pursued through life, the errors they committed, the steps they retraced, if any, the failures they made by the way and the successes they achieved with God's help. Then, too, we must take into consideration the termination of their career. Some we shall find began well and ended ill. We should note their point of departure from the safe way, and place the red light of warning there. Every character teaches us some specific lesson. Each one is conspicuously famous for some dominant virtue or some dominant fault. It is a good plan in our study of Bible characters, when we have completed one after another, to place them where they belong either in the hall of fame or in the rogues' gallery. We will find characters of both kinds in the Bible. The Bible depicts people as they are. It does not cover up any one's faults, nor does it magnify any one's virtues. If we apply the lessons which we learn from biographical study it will result in an improvement of our character and conduct.

5) The study of the books of the Bible in the chronological order. Each book or each portion of Scripture according to this plan is placed in its proper historical

setting. The Psalms, that were produced during various periods of Old Testament history, should be read in connection with that part of Old Testament history to which they chronologically belong. In a similar manner many of the Old Testament prophecies should be read. The Epistles of the New Testament should be read in connection with their historical setting. The Pauline Epistles, for instance, all fit in some part of the story of the Acts of the Apostles. It would be highly profitable to read them in conjunction with their connectional history. Miss Petrie's "Clews to Holy Writ," published by the American Tract Society, contains an outlined course of study in which the various portions of Scripture are read in their chronological order. A good plan, too, would be to read the New Testament books in the order in which they were produced. We ought to begin to read the oldest Epistle first and then read the rest in the order of their production, and proceed in the same manner in the reading of the Gospels. The introduction to these books in this textbook would help the student to find the order in which it is supposed the books were produced.

6) The Study of Bible Types. Another method of Bible study, which the student will find exceedingly interesting and profitable, is the study of Bible types. Types abound in the Word of God. Many New Testament truths were foreshadowed by Old Testament types. The Tabernacle with its furniture, its offerings, its ritual consisted of a series of types representing the great truths connected with God's marvellous scheme of redemption. The Epistle to the Hebrews deals with many of these types. The type seen in the light of its antetype is radiant with divine truth. This method of study, too, is fraught with danger and is greatly abused. Some allegorise too much. They make types of that which God never meant to be typical. We must study only those portions of Scripture as types of which we are positive that they have a typical character. We should then not read anything into these types which God did not place there, but should merely unfold the truths that God had infolded in the type. In this way the Bible truths will unfold themselves naturally like a flower and will reveal all their hidden splendor to our minds.

LESSON OUTLINE: How study the Bible.

1. The frame of mind in which to study it.
 - a) With spiritual insight.
 - b) With common sense.
 - c) With a right motive.
 - d) With a childlike mind.
 - e) With a completely surrendered will.
 - f) With a prayerful mind.
2. The methods of Bible study.
 - a) The time for Bible study.
 - b) The consecutive method.
 - c) The method of book by book.
 - d) The topical method.
 - e) The method of studying Bible characters.
 - f) The chronological method.
 - g) The method of studying Bible types.

REVIEW QUESTIONS:

- 1 Upon what does the success of Bible study depend?
2. Name the different dispositions of mind we need to successful Bible study.
3. When is the best time for Bible study?
4. Name the various methods of Bible study suggested in our lesson.
5. Which would you consider the most fruitful?
6. Name the dangers and the advantages of the topical method and the method of studying Bible types.
7. Why is the study of the biography of Bible characters so profitable?

CHAPTER III.

THE ORIGIN OF THE BIBLE.

1. **How the books of the Bible originated.** The books of the Bible have a divine origin. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17). "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1: 20, 21.) These apostolic utterances refer especially to the Books of the Old Testament, which constituted the Bible of Apostolic days. The Apostles had the promise of the same inspiring and directing influence of the Holy Spirit by Jesus Christ, so that they could produce the God-inspired books of the New Testament. Jesus said to them: "I have yet many things to say unto you, but you cannot bear them now, Howbeit when he the Spirit of truth is come he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come. (John 16: 12, 13). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26). The Holy Spirit so moved the writers both of the Old and the New Testaments, that they infallibly wrote his will.

Dr. J. Patterson Smyth says: "The Bible is the book of the church and the question of its growth and formation is quite an impossible one, if it be thought of apart from the background of the church. The Jewish church stands behind the Old Testament. The Christian church stands behind the New Testament. By the silent, mysterious guiding of the Holy Spirit the Church of God in Old Testament and New Testament days slowly and gradually formed the books, which we

now call the Bible." This process of special inspiration continued in the Old Testament church over a thousand years, and in the New Testament church about one generation. This divinely inspired literature is distinctly marked with both a divine and a human impress; it contains the sublimest truths uttered upon earth in the form of the peculiarities of the thought and the diction of its various writers.

2. The Canon of Scripture. The term "Canon" is applied to that collection of books, which the Churches receive as given by inspiration of God. This term is a Greek word meaning a straight rod, or pole, or measuring rod. From this it came to mean a standard or test of measurement. "As applied to a collection of books, the term would indicate, from one point of view, that the books were the expression, in a written form, of the rule of faith; or from another point of view, that the books were separated and marked off from other books owing to their possessing special characteristics." This name was applied to the books of the Bible first in the second half of the fourth century A. D. But the standard expressed by this term was applied long before the term was adopted. The Canonical books constitute for the church "a divine rule of faith and practice."

3. The Formation of the Old Testament Canon. The Old Testament Canon was primarily formed among the Jews as their rule of faith and practice and was from them taken over by the early Christians. Just how the Jewish Canon grew into its final form is difficult to determine. This, too, was "the act of the God, the Holy Spirit. It was really his divine working that separated certain books for the perpetual instruction of the church. But the mode of his working was by the quickening and guiding of human souls, that they should instinctively love, what was most divine, what was most stimulating and helpful to the religious life; that by a divine impulse men should gradually arrive at a general recognition of a certain set of writings as authoritative and inspired Scripture. Thus the Bible formed itself by a power inherent in it. It won its own way . . . It was not the church's collecting them into a Bible, that made them of authority, but rather the fact of their possessing authority made them be

collected into a Bible." There was at the beginning of the Christian era a collection of Canonical books of long standing and undisputed authority and the existing Canon was by that time a thing of high antiquity. The Law was accepted as Canonical as early as 400 B. C. The Law, the Prophets and at least some of the Writings as early as 180 B. C. The Canon of the Old Testament books was no doubt fixed before the close of Old Testament times, but the final official decision was rendered at the Jewish Council at Jamnia, about 90 A. D. The questions of canonicity, which rose in later times, were settled by appeal to the action of this council.

4. **The Growth of the New Testament Canon.** "The first thing that strikes us in the making of the New Testament is that, like that of the Old, it was unconscious, unintentional." The early Christians did not want written documents, "but heart to heart talks from men that knew." The New Testament Writings began in the middle of the first century, when the various perplexities and needs of the churches called for Epistles furnishing guidance and instruction. Thus a good deal of the Epistolary literature of the New Testament sprang into existence. Thirty years after the ascension none of the Gospels had been written. But the time had come, when it would hardly be safe to leave the story much longer trusting to memory. Gradually the Gospels were written for special sections of the church and thus the New Testament literature gradually grew, and slowly, half unconsciously by the quiet Christian literature found admission into the Canon of Holy Scripture. It came about through the reading of the Scripture lessons in the church. "The Books of the New Testament were not received as a whole, but separately upon the evidence that each gave of its apostolic origin . . . The early diversities of judgment in respect to certain books furnish satisfactory evidence of the freedom of thought and discussion among the primitive Christians, and of the sincerity and earnestness of their investigations. It was precisely because they would not accept any book without full evidence of its apostolic authority, that these diversities of judgment prevailed."—**Dr. E. P. Barrows**,

Athanasius, the great champion of orthodoxy, in his Easter Pastoral letter in A. D. 365, gives a list of books admitted in the Canon and his list of New Testament books is exactly that of our New Testament today. The third Council of Carthage (397 A. D.) ordered that besides the Canonical Scriptures nothing be read in the churches under the title Divine Scriptures. And the list of canonical books mentioned is the same as that in the New Testament today. Dr. Smyth truly says: "Surely it was no chance that made the Canon of Scripture. The Canon of Scripture was formed, not suddenly by some startling number, not officially by some decision of Synod or Bishop or Prophet or saint, but slowly, gradually, half unconsciously by the quiet influence of the Holy Spirit on the minds of men in the church. The Bible was formed even as the church itself was formed, by that Holy Spirit, which was the life of both. God made the Bible. God made the Old Testament. God made the New. And when in the fulness of time God sent forth his Son, his hand united them. At his feet they touched each other. The Old Bible is the preparation for him. The New is the interpretation of him."

5. The Transmission of the Books of the Bible. The Old Testament books were written in the Hebrew language, with a few exceptions, which are Aramaic, a Hebrew dialect. These books were written upon parchment, the prepared skins of animals. They were written in large letters, a kind of printing by hand, and a manuscript roll embraced generally only one book, and several rolls were needed for the larger books. Their use was limited to the synagogue, and but few copies were owned by private persons. When they were worn they were either burnt or buried. Ancient writings were not preserved by the Jews and for that reason all the Manuscripts of the Bible are of comparatively modern date. The oldest Hebrew Manuscript of the Prophets comes from 916 A. D. and the oldest Manuscript of the whole Old Testament from 1010 A. D.

The New Testament books were written in the Greek language. They, too, were handed down in Manuscript form for centuries. The autographs have all perished and the vast majority of Manuscripts are of a comparatively modern date.

The **Codex Vaticanus** in the Vatican Library of Rome is one of the most important of these Manuscripts, dating from the fourth century. The **Codex Sinaiticus**, which was discovered by Dr. Tischendorf in the monastery at Mount Sinai dates to the fourth century and is found in the Imperial Library at Petrograd, Russia. The first New Testament in Greek was given to the world by Erasmus, the great Dutch scholar. The Greek Testaments of our day may be considered in all essentials an accurate reproduction of the autographs.

6. The Authority of the Scriptures. This authority is based upon the divine origin of the Word. "Since the Bible is the Word of God, it is the supreme authority upon all subjects of which it speaks. It contains our whole duty toward God, ourselves and our fellowmen. Its statements are to be believed without questioning. Its laws are to be obeyed without hesitation. Its promises are to be received with assurance, and its warnings are to be heeded at once."

LESSON OUTLINE:

Origin of the Books of the Bible.
 Canon of Scripture.
 Formation of Old Testament Canon.
 Growth of New Testament Canon.
 Transmission of Books of the Bible.
 Authority of Scriptures.

REVIEW QUESTIONS:

1. How did the Books of the Bible originate?
2. What is the meaning of the term "Canon?"
3. How was the Old Testament Canon formed?
4. How did the New Testament Canon come into existence?
5. How was the Bible transmitted to us?
6. Why do we not have more of the Old Manuscripts?
7. Which of the church fathers quotes all the New Testament books and when?
8. What makes the Scriptures authoritative and how ought we to respect its authority?

CHAPTER IV.

HOW WE GOT OUR BIBLE.

We have our Bible in our own mother tongue, the most expressive and the most impressive language to us in all the world. The Holy Spirit made it plain on the Day of Pentecost, that everybody should receive the knowledge of the wondrous works of God in the redemption of man in his own tongue. Hence translations have been made of the Old and the New Testaments into many of the various languages of the globe. Some of the earlier versions of the Scripture led up to the English Versions and various English versions led on up to the King James Version and the Revised and the American revised versions, which are used in our day.

I. The Early Versions of the Bible.

1. **The Targums.** A change took place in the spoken language of the Jews during the period of their captivity, so that they no longer understood the ancient Hebrew of the Bible, and that gave rise to the necessity of translations. These translations from the Hebrew to the vernacular, or the spoken language of the Jews, were called the "Targums." These translations for centuries were left unwritten and were handed down orally and were jealously guarded. The earliest layers of the Targum antedate the birth of Christ. Not until after 200 A. D. however was the writing of the Targums authorized by Jewish custom.

2. **The Septuagint.** Through the conquests of Alexander the Great, the Greek language became dominant in the Orient, and the Jews in the dispersion needed their writings in the Greek tongue, because this language was used almost universally outside the synagogue. The Septuagint Version, which was begun in Alexandria, Egypt, about 285 B. C. met this demand. The name "Septuagint," means "Seventy." It arose from a legend, that seventy men produced this version, each working in a separate room, translating all the books, and when they compared notes, they had rendered everything alike,

word for word. This version became the Bible of the Jews in all lands, except perhaps in Palestine.

3. The Vulgate. When the Roman power became dominant in the world, and the Latin language came into general use, especially west of Alexandria, a demand arose in the churches for the Bible in Latin. This Latin translation was made by Jerome in 390-405. It was called the Vulgate from the Latin "**Vulgus**", which means "the common people." This was in general use before the Reformation. When the Latin language became a dead language the Bible was lost to the common people in European countries and was known only to scholars, who in that ascetic age of the world lived in monasteries.

II. Modern Versions. Modern versions of the Bible abound. We shall refer only to some of the English translations, which led on up to our present English Bible.

1. Wyclif's Bible. Great transformations had taken place in England through the advent of William the Conqueror. Even the English language passed through a great change. The people of England, dissatisfied with some of the earlier translations of the Bible into the English tongue, demanded a careful translation of the whole Bible into their mother tongue. John Wyclif, "the morningstar of the Reformation," prepared a version in the English of his time, with the aid of other scholars. It was a translation from the Vulgate. The New Testament appeared first about 1380; and before the death of Wyclif in 1384 the entire Bible appeared in the English version. The art of printing had not yet been invented and hence this version was circulated in manuscript only, and yet it was widely read.

2. Tyndale's Bible. The true father of the English Bible is Tyndale, a Franciscan priest. As a Hebrew and Greek scholar he gave his life to the translation of the Scriptures and was exiled and martyred in 1536 on account of this work. His New Testament in 1525 was the first printed in English, and it was followed by the Pentateuch in 1530. No one ever excelled Tyndale in Bible translation. Nearly all the later versions have followed many of his renderings.

3. **Coverdale Bible.** To Myles Coverdale, who published his Bible in 1535, belongs the honor of issuing the first complete, printed English Bible. Coverdale's translation is based on the Vulgate and the translations of Luther and Tyndale.

4. **The Great Bible.** This was the first authorized version, made under the direction of the English prime minister, Thomas Cromwell, edited by Myles Coverdale and published in 1539. It was called "the Great Bible" on account of the large size of its pages. A copy of it was required to be placed in every church in England.

5. **The Geneva Bible.** This Bible was translated in Switzerland by a company of English exiles, who had fled to the Continent under the persecutions of Queen Mary. This Bible appeared in 1560. It was more convenient in size and form than the former editions and appeared in Roman letters and was divided into verses.

6. **The Bishops' Bible.** This was prepared under the direction of Matthew Parker, archbishop under Queen Elizabeth, by eight bishops of the church of England and appeared in print in 1572. It was called the Bishops' Bible because the large majority of the translators were bishops. This became the official Bible of the church, but the Geneva Bible remained the Bible of the home.

7. **The Douai Bible.** The Protestant versions of the Bible drove the Roman church into competition with Bible translations. They made a translation from the Latin Bible of Jerome and set forth the Roman Catholic views in marginal notes. As the Roman church was not allowed to publish it in England, the New Testament was published at Reims, France, in 1582, and the Old Testament at Douai, Belgium. It is still the English Bible of the Roman Catholic Church.

8. **The King James Version.** The country was in great turmoil, when king James I. ascended the throne. Many versions of the Bible were in circulation and the king ordered a new version for the sake of uniformity. He chose fifty-four translators, who spent seven years in the arduous task, and in 1611 the new translation was issued, which is known under the

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name of the "Authorized Version." This Bible is still circulated by the million annually and is familiar to every reader.

9. The Revised Version. A demand for the revision of the "Authorized Version" arose on account of an increased knowledge of the original Greek and Hebrew texts, the discovery of old Manuscripts unknown to earlier writers, the increasing knowledge of the Oriental world, and the change that had taken place during the two centuries through which the Authorized Version had been in use in the English language. The Church of England took the lead in this movement, but scholars in every denomination were invited to co-operate in this great work. In 1881 the New Testament appeared and in 1885 the entire Bible. Students recognized this version everywhere as an improvement upon the Authorized Version, but the common people still cling to the old version.

10. The American Revised Version. The American Scholars in the Revision Committee had proposed more radical changes than the English revisers were willing to admit. It was agreed that the proposed changes of the American scholars, which were not adopted by the English Revisers, should be published in an appendix with every copy of the Revised Bible. In return for this compliment the American Revisers pledged themselves not to publish their version until 1899. The organization of the American Revision was continued and a new revision throughout was made, which was published in England and in America in 1901, known as the American Revised Version. This Version is "in point of accuracy far superior to the Revised version of 1885" and is considered "the best translation of the Bible yet made."

LESSON OUTLINE: Earlier Versions of the Bible:

1. The Targums.
2. The Septuagint.
3. The Vulgate.

Modern Versions:

1. Wyclif's Bible.
2. Tyndale's Bible.
3. Coverdale's Bible.

4. The Great Bible.
5. The Geneva Bible.
6. The Bishops' Bible.
7. The Douai Bible.
8. The King James Version.
9. The Revised Version.
10. The American Revised Version.

REVIEW QUESTIONS:

What do we mean by a "Version"? Why did Versions of the Old Testament become necessary to the Jews? What gave rise to the Targums? What to the Septuagist Version? Why did the Vulgate Version become necessary? How was the Vulgate lost to the common people? What gave rise to Wyclif's translation? What is said of Tyndale's Version? How did the Great Bible originate and why was it called the Great Bible? How did we come to have a Geneva Bible and wherein did it differ from earlier versions? State the history of the Bishops' Bible. How and for what purpose was the Douai Bible produced? How did our "Authorized Version" originate? What gave rise to the Revised Version? When did the American Revised Version appear and what is said of it?

CHAPTER V.

THE BIBLE LIBRARY.

The Word Bible is derived from the Greek word "biblia" which means books. Its very name, therefore, indicates that the Bible is really not one book, but rather a small Library of Sacred Books. This library contains sixty-six books. These books naturally divide themselves into two sections, namely the Old Testament Section and the New Testament Section. The Old Testament section contains thirty-nine and the New Testament section twenty-seven books. These books were written, it is believed, by thirty-six authors, and the period of their composition covered about sixteen hundred years.

The thirty-nine books of the Old Testament are arranged in four groups in our Bible:

I. Law, or the Pentateuch: Genesis, Exodus Leviticus, Numbers and Deuteronomy.

II. History: Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, Esther.

III. Poetry: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

IV. Prophecy:

1. **Major Prophets:** Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

2. **Minor Prophets:** Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi.

In the Hebrew Bible there are but twenty-four books. They group certain books together into one, where we have more than one. As a result of the arrangement of their books they spoke of their Scriptures as "the four and twenty." They arranged these twenty-four books into three groups as follows—the: Law, the Prophets, and the Writings. The third group is designated "the Psalms" in Luke 24: 44, because the Psalms is the first book in the third group. The groups in the Jewish Bible come in the following order:

I. Law, or the Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.....	5
II. Prophets:	
1. Former Prophets: Joshua, Judges, Samuel, Kings	4
2. Latter Prophets: Isaiah, Jeremiah, Ezekiel, the Twelve Minor Prophets.....	4
III. Writings:	
1. Psalms, Proverbs, Job.....	3
2. Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther	5
3. Daniel, Ezra, Nehemiah, Chronicles.....	3

24 Books

The New Testament section of the Bible library is arranged under four groups:

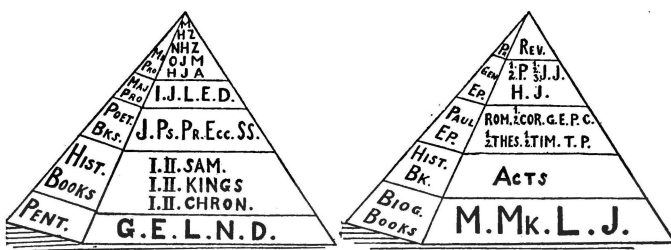
- I. Biographical: Matthew, Mark, Luke and John.
- II. Historical: The Book of the Acts of the Apostles.
- III. Doctrinal:
 - 1. Pauline Epistles: Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon.
 - 2. General Epistles: Hebrews, James, First and Second Peter, First, Second and Third John, Jude.
- IV. Prophetical: Revelation by Saint John.

These books can be memorized readily in their proper order through the use of various helpful devices. One is to let the left hand represent the Old Testament and the right hand the New Testament. Let each finger represent one group of books in each section. Let the thumb of the left hand represent the books of Pentateuch, the index finger the historical books, and so on to the end of the fingers on the hand and the end of the books of the Old Testament. Then let the thumb of the right hand represent the Gospels, the index finger the Acts of the Apostles and the next finger the Pauline Epistles and the following one the General Epistles and the little finger the Book of

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Revelation. In this manner one can easily count the books of the Bible off one's fingers.

The Pyramids, which we use here are another excellent device to aid the memory in fixing the proper rotation of the books. One pyramid represents the Old Testament and the other the New Testament. The pyramids are excellent emblems of the Word of life. They show that this Word has a broad and solid foundation and that it invariably points to the skies, and that it will outlast all time. The books of the Pentateuch form the broad basis upon which all the other books of the Old Testament rest, and the Gospels in the New Testament form the basis upon which the history, doctrine and



prophecy of the New Testament are built up. One can climb these pyramids, beginning with the broad base of history and then advancing to doctrine and to prophecy. Still another device is the Tree of the Word of Life found on our title page. There you can climb the two great branches of the tree and get into touch with all the books of the Bible. With the aid of any one or all of these devices it will be easy to memorize the names of the books of the Bible, so that we can readily bound each book showing which book precedes and which follows it in the Sacred Canon. It is well for the teacher to know the exact order of the books so that he can easily find anything that may be found in the Word Divine.

LESSON OUTLINE:

Meaning of the term Bible.
 Number of Books in the Bible.
 The Four Groups in the Old Testament.
 The Three Groups in the Jewish Old Testament.
 The Four Groups of the New Testament Books.
 Devices to aid their memorization.

Old Testament

Blackboard Outline.

1. Pentateuch: Gen. Ex. Lev. Num. Deut.
2. Hist.: Josh. Jud. Ruth, I. II. Sam. I. II.
Kin. I. II. Chron. Ez. Neh. Esth.
3. Poet.: Job. Ps. Pr. S. S. Eccl.
4. Proph.: M. P. Is. Jer. Lam. Ez. Dan.
Min. P. Hos. Jo. Am. Ob. Jon.
Mic. Nah. Hab. Zeph. Hag.
Zech. Mal.

New Testament

Blackboard Outline.

1. Biog.: Mat. Mk. Luk. Jno.
2. Hist.: Acts.
3. Doct:
Paul. Ep.: Rom. I. II. Cor. Gal. Eph.
Phil. Col. I. II. Th. I. II.
Tim. Tit. Phil.
Gen. Ep.: Heb. Jas. I. II. Pet. I. II.
III. John, Jude.
4. Proph.: Rev.

REVIEW QUESTIONS:

What is the origin and meaning of the word Bible? Why may the Bible be called a library? How many books are in this library? How many in the Old Testament? How many in the New? How many groups of books are there in the Old Testament division? How many in the New? Name the groups and the books in each group of the Old Testament. Name the groups and the books in the New Testament.

CHAPTER VI.

CONTENTS OF THE PENTATEUCH, BOOK BY BOOK.

The Pentateuch.—The term Pentateuch comes to us through the Latin from the Greek and means “the fivefold book.” The Hebrew name given to this fivefold book is “Torah,” Law. Originally it was apparently a connected work. Several of the books are connected with the books before them through the conjunction “and.” The individuality of each part, however, easily explains their separate existence from the beginning. Josephus makes the division into five books, and the Septuagint recognizes this fivefold division 250 B. C. The design of the Pentateuch is to explain the origin and the religion of the Jewish people. It shows both the historical and the religious development of the people of Israel.

The Pentateuch is claimed to be of Mosaic origin. It claims for itself such an origin in part at least (Ex. 24: 3, 4), and the New Testament uniformly ascribes it to Moses. (John 7: 19; Luke 24: 27; Acts 15: 21). Christ ascribes its authorship to Moses and he says his mission in life “is to bear witness to the truth.” (John 18: 37). “It was necessary, when he did enter the critical sphere to be absolutely true.” Other considerations, such as the use of words which were only common at that time, customs mentioned, geographical allusions made it fit only in the time of Moses. The art of writing was known at that time as the monuments plainly show, and Moses had the learning, the information, the time, and the genius to produce these books. The only part that he could not have produced himself was the record of his death and burial. It is easier to believe in the Mosaic authorship of the Pentateuch than to accept the assertions of the critics, who dispute his authorship. Well does Dr. John Howard Raven say: “It is not claimed that there are no difficulties in accepting the unity and Mosaic authorship of the Pentateuch. But it is claimed that the difficulties of accepting the story of its origin which has been made for us by the keen critical

insight of a century and more of critics, tax our credulity far more than the traditional view. This plan presents a mountain of difficulty for every mole hill which it removes and to all its specious arguments we reply 'non sequitur.' "

These fivefold fundamental books of the Bible are made up of history and law. They begin with the history of the whole human family and end with the history of the chosen family and the chosen nation to whom were committed the Oracles of God. It contains the early history of three families, namely the family of Adam, of Noah and of Abraham. The whole of the legislation of the Old Testament is contained in these five books. The feature of law is so prominent in the same that it has given its name to the whole Pentateuch; it is called the Law. The laws embodied in it relate to all relations of life. Like two streams these two elements, law and history, run through these books and combine to form one river. One aim is kept steadily in view throughout the books. The family chosen out of the human family is set apart in a peculiar manner from the beginning for a great purpose, "and it is for the fulfilment of this purpose that the law comes in as a means of separating the Israelites from other peoples, and educating them for the mission they are to execute in the world." The narrow channel through which divine revelation is to flow for a while is to broaden out ultimately to bless all the nations of the world.

GENESIS.

Summary: The word Genesis means beginnings. This is the book of beginnings. It shows us the origin of the world, of man, of sin, and of redemption. It reveals the primeval cause of things, the origination of the earth and all that it contains.

Its Keynote is: **Promise.** Its keyverse **Chap. 3: 15.** Its principal characters are, Adam, Noah, Enoch, Abraham, Isaac, Jacob and Joseph.

Analysis:

- I. Primeval history. Chap. 1-11.
- II. Patriarchal history. Chap. 12-50.

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The leading events it narrates are, the creation of the world and of man, the fall of man, the deluge, the dispersion of the human race and the confusion of tongues, the calling of Abraham and the beginning of the new nation.

EXODUS.

Summary: The name Exodus means going out, departure. This book deals with the making of a nation. Its Keynote is **Blood**. Its Keyverse Chap. 12: 13. It shows us the first stage of the fulfilment of the promises of God to the Patriarchs. God no longer deals with a family, but with a people having a past and planning for a future.

Analysis:

- I. Israel in Egypt. Chap. 1-13.
- II. Israel on the way to Sinai. Chap. 14-19.
- III. Israel at Sinai. Chap. 20-40.

The contents of the book are both historical and legislative. In the historical part the preparation for the deliverance, the deliverance and the march to Sinai are delineated. The story of Moses' birth and preparation for his life work, the story of the ten plagues, the institution of the Passover and the passage through the Red Sea are related. In the legislative part moral, ceremonial, and civil laws are revealed.

LEVITICUS.

Summary: This book deals with the laws of the nation. **Holiness** is the **Keyword** of the book, and its Keyverse is Chap. 19: 2. It is the priests' handbook of priestly regulations and Israel's Guidebook for worship. Its contents are purely legislative and the laws recorded in it are Civil, Ceremonial, Moral, Religious, and Sanitary. The chief characters mentioned in the book are Nadab and Abihu. Chap. 8-10.

Analysis:

- I. The way to approach God. Chap. 1-16.
Through offerings, consecration and purity.
- II. The Way to maintain fellowship with God. Chap. 17-27.
Through separation from the world, the observance of God's ordinances and obedience to the law.

These laws were not the outgrowth of a long period of evolution as some maintain, but sections were added from time to time by Moses, who received instruction at different times at Mount Sinai, and wrote these as he received them and as the circumstances in the wilderness life demanded them.

NUMBERS.

Summary: This book deals with the training of the nation in the wilderness. This course of training lasted thirty-eight years. The Keynote of the book is **Pilgrimage** and its **Keyverse** is Chap. 10: 29. It contains a record of the nation's life from the time it left Mount Sinai up to the time it arrived at the borders of Canaan across the Jordan. The nation is endeavoring to put into practice the lessons it learned at Mount Sinai. It is a story of repeated failures. The failure also of Moses and Aaron are related. The story of the brazen serpent and of Balaam and Balak and of the death of Aaron are found in this book.

Analysis:

- I. The preparation for the Departure from Sinai. Chap. 1-10.
- II. The March from Sinai to Moab. Chap. 10-21.
- III. The Victory in the Plains of Moab. Chap. 22-36.

DEUTERONOMY.

Summary: This book contains a review of the law. The word Deuteronomy means the second law or the duplicate law. Reviews impress known truths more deeply upon the mind. This review of acquired knowledge was necessary, because a new generation had grown up, and this generation was about to enter into a new country and there to assume new duties. It was necessary to show the people that the old religion must be diligently applied under the new conditions of life in order to obtain national and personal prosperity. In this repetition of the Law Moses clearly shows the people that Jehovah had chosen Israel for a definite and sublime purpose, and that Israel ought to choose Jehovah as their portion. The book contains a record of three great sermons of Moses and also a song of Moses. It is quoted ninety times in the New Testa-

ment, and its authorship is ascribed to Moses. It forms an appropriate close of the leadership of Moses and an excellent preparation for the splendid work, which Joshua, his successor, did after him. He points out to the children of Israel in this work, the blessed results of obedience and the peril of disobedience.

Analysis:

- I. Discourses of Moses. Chap. 1-30.
- II. Committal of book to the custody of the Levites. Chap. 31.
- III. The Song of Moses. Chap. 32, 33.
- IV. Moses' death and burial. Chap. 34.

LESSON OUTLINE:

Meaning of the term Pentateuch.
 Its Mosaic Origin.
 Its Contents.
 Contents and Analysis of Genesis.
 Contents and plan of Exodus.
 Contents and Analysis of Leviticus.
 Contents and plan of Numbers.
 Contents and Analysis of Deuteronomy.

REVIEW QUESTIONS:

What does the word Pentateuch mean? What proofs do we have for its Mosaic origin? Why is it easier to accept the traditional view of its origin than that of higher criticism? What is the nature of the contents of the five books? Name the three families whose early history is related in the Pentateuch. What legislation do we find in the Pentateuch? How did the law help to educate the Jews for their great mission in the world? What is the meaning of the word Genesis? What beginnings are related in Genesis? What is the keynote and the keyverse of this book? Give a brief analysis of the book. What is the meaning of the name Exodus? With what does the book of Exodus deal? What is its keynote and keyverse? What stage of the fulfilment of divine promises does it show us? Give an analysis of the book. What incidents are related in the historical part of the book? What kind of laws are revealed in the legislative part of the book? With what does the book of Leviticus deal? What is its keyword and keyverse? Whose handbook and guidebook of worship was it? What kind of laws are recorded in it? Give an analysis

of the book. With what does the book of Numbers deal? What is its keynote and keyverse? How long a period of history does it cover? What were the people trying to do during that period? Name some of the special events mentioned in this book. Give an analysis of it. What does the book of Deuteronomy contain? What does the name Deuteronomy signify? Why was a review of the law necessary then? How many sermons of Moses does the book contain? How many times is it quoted in the New Testament? Give an analysis of the book.

CHAPTER VII.

ANALYSIS OF THE TWELVE HISTORIES.

General Survey.

The twelve historical books of the Old Testament are Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah and Esther. These books contain the history of Israel from the conquest of Canaan to their return from the Captivity at Babylon. They deal with the invasion of Canaan through Joshua, the struggle for the Mastery under the Judges, the rise of the Monarchy under Samuel, and the history of the Kingdom until the extinction of the kings and then the restoration under Ezra and Nehemiah. Chronicles covers the whole history from Adam down to the Restoration from captivity and later.

JOSHUA.

Summary: This book receives its name from the man, whose lifework it records. The name Joshua is the Hebrew for the Greek word Jesus, which means Saviour. Joshua did his great lifework after he was eighty-five years old. The book contains a record of the conquest of Canaan and its partition among the chosen people. Its keyword is possession; and the keyverses are Chap. 1: 2, 3. "The book forms the connecting link between the preparatory stages of Israel's life as recounted in the Pentateuch and the settled life in Canaan. It is related to the later books of Moses as fulfilment to promise."

Analysis:

- I. The Conquest of the Land. Chap. 1-12.
- II. The Division of the Land. Chap. 13-22.
- III. Farewell address, death and burial of Joshua. Chap. 23, 24.

The Canaanites' probation had ended. (Gen. 15: 6). Their moral character had become hopelessly corrupt. (Lev. 18:

21-25; 27-30; 20: 1-24; Deut. 12: 29-32). Their extermination became a necessity to prevent the spread of their frightful contamination. "It was terrible surgery this; but it was surgery and not murder; the excision of the cancer, that the healthy part may remain."

JUDGES.

Summary: This book describes the condition of Israel during the interval between the conquest of Palestine and the time of Samuel. "It shows the increasing desire of the people for some leader like the nations around them, a desire, which culminated in the days of Samuel in the appointment of a king." The keyword of the book of Judges is, disobedience; the keyverses, Chap. 2: 11, 12, 15, 16. Israel's round for centuries according to the story of this book was: Apostasy, punishment, repentance, mercy and deliverance. The Judges were leaders appointed by God to rescue the people from the oppression of foreign nations, and their civil functions seem to have grown out of their success. Hence they are called "Saviours," as well as Judges. Fifteen Judges are mentioned by name. The greatest of these were Deborah, Gideon and Samuel.

Analysis:

- I. Introduction. Chap. 1: 1-3: 6.
- II. Narratives of Judges. Chap. 3: 7-16: 31.
- III. Two supplemental narratives. Chap. 17-21.

The book of Judges is the history of Israel's failure as the witness of the Lord. The solution of its political, social and religious problems came through God, who wrought deliverance through the Judges.

RUTH.

Summary: This book takes its name from the person around whose fortunes it centers. In the Hebrew Bible it is the second of the so-called Five Rolls, and in later times was read annually at the Feast of Pentecost. Its keyword is Faith; the keyverses Chap. 1: 16, 17. Its principal characters are Naomi, Ruth, and Boaz. The book is a "prose-poem conserving a precious link of history in the ancestry of Jesus Christ." Its purpose was to record the genealogy of David

and thereby it also records the genealogy of the Son of David." Goethe speaks of it as "The loveliest little epic and idyllic whole which has come down to us."

Analysis:

- I. History of Ruth till her arrival at Bethlehem. Chap. 1.
- II. Boaz shows her favor during the harvest. Chap. 2.
- III. Ruth requests Boaz to act as kinsman. Chap. 3.
- IV. Boaz fulfils his promise. Chap. 4.

This book belongs to an age not later than that of Samuel and Kings and probably to the time of David himself. "It is one of the sweetest stories in the Bible showing that even in the blackest period God has men and women, who love and serve him." It presents model persons to us, a model daughter-in-law, a model mother-in-law, and a model rich man.

FIRST AND SECOND SAMUEL.

In the three double books of Old Testament history, namely the books of Samuel, Kings, and Chronicles, we find the record of the rise, the splendor, and the decline of the Israelitish monarchy.

Summary: The books of Samuel were originally one. They are named after Samuel, because he was the principal actor in the first part of the book and because he anointed David and Saul the other principal actors. The books of Samuel recount the establishment of the kingdom. The three leading characters in the books are, Samuel, Saul, and David. The keyword of these books is Kingdom. The keyverses are Chap. 10: 26; 16: 1. The First book of Samuel records David's training for the kingdom and the Second book records his reign. These books show the transfer of the crown from the tribe of Benjamin to that of Judah.

Analysis:

- I. The Judgeship of Samuel. Chap. 1-7.
- II. The reign of Saul. Chap. 8-31.
- III. The reign of David. 2 Sam. Chap. 1-24.

FIRST AND SECOND KINGS.

Summary: The books of Kings form but one book in the ancient Hebrew Manuscripts. These books record the

history of David's death, the reign of Solomon, the Division of the Kingdom and the Captivity. They do not purport to be a complete history of the period of which they treat, much less a collection of biographical sketches of the kings. They trace the history of the Hebrew kingdom through its most prosperous period to its decline and fall. They attempt to explain the relation of the kingdom to God, and to show how plainly obedience to God brought prosperity and disobedience ruin. A strong theocratic tone pervades the books. Several authorities are regularly quoted in these books. (1 Kings 14: 29; 11: 41; 15: 31). The keyword of this united book is Royalty. Its keyverse 1 Kings 2: 12; 11: 13. "These books are intimately related to the two books of Samuel with which they are united in the Septuagint. They take up the royal and prophetic history, where Samuel laid it down and carry it forward in the same spirit. They trace the history of Solomon's accession and of the divided kingdom until its two parts were conquered by Assyria and Babylon." Great prominence is given to the work of the prophets Elijah and Elisha in the Northern Kingdom.

Analysis:

- I. The reign of Solomon. Chap. 1-11.
- II. The divided Kingdom. Chap. 12-2 Kings 17.
- III. The kingdom of Judah. 2 Kings, Chap. 18-25.

This history ends with Gentile supremacy. "The times of the Gentiles' then began and they run on still. Israel has never been reset in the place of distinct nationality from that day to this."

FIRST AND SECOND CHRONICLES.

Summary: These two books were originally one. This book begins with Adam and is brought down to the time of the restoration of the Jews under Cyrus. It is the history of the Jewish nation from a special point of view. "It is the history of the nation as illustrated and explained by the temple service. Hence the writer enlarges upon the reigns of those kings, who were most prominent in perfecting that service, and even then he tells almost nothing except what they did along that line." The Keyword is Election; the Keyverses

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1 Chronicles 17: 7, 8, 27; 28: 5. "The books of Chronicles are related to the new order of things not to the old. They are not linked with Samuel and Kings, but with Ezra and Nehemiah, with Zechariah and Malachi. They do not look back but forward."

Analysis:

- I. Genealogies. Chap. 1-10.
- II. The reign of David. Chap. 11-29.
- III. Solomon's reign. 2 Chron. 1-9.
- IV. The reign of Jewish Kings, chiefly those who upheld the service of God. 2 Chron. 10-36.

The most conspicuous kings are Rehoboam, Ahab, Jehoshaphat, Hezekiah, Manasseh, and Josiah.

EZRA.

Summary: The books of Ezra and Nehemiah were often counted as one book in the same manner as the other double historical books of the Old Testament. The purpose of this united book was to give a connected popular history from the priestly standpoint of the reestablishment of the Jews in the land. With Ezra and Nehemiah a new era of history begins. These books relate the restitution and the reorganization of the people as well as the reformation of abuses which crept in. Their history extends over a period of one hundred years. The book of Ezra was named from its author and its principal character. The Keyword to the book is Restoration; the Keyverse Chap. 1: 5. It contains the story of Cyrus, Zerubbabel, Artaxerxes and Ezra. The history of Chronicles is continued in Ezra and Nehemiah, bringing it down to 432 B. C. How closely Chronicles and Ezra are connected is clearly shown by the fact that the closing words of Chronicles are repeated as the opening words of Ezra.

Analysis:

- I. The first colony and its work. Chap. 1-6.
- II. The second colony under Ezra. Chap. 7-10.

NEHEMIAH.

Summary: The book is named from its alleged author and principal character. The name means "whom Jehovah

hath comforted." Nehemiah is one of the purest and noblest characters portrayed in the Scriptures. This book records his mission from Shushan to Jerusalem in 405 B. C., the building of the wall, the opposition he encountered from Sanballat and Tobiah, the reforms he instituted, his second mission to Jerusalem in 433 B. C., his further reforms, and the census of the families, priests and Levites. It is the last of the Old Testament historical books. It deals more with secular matters than the book of Ezra.

Analysis:

- I. The repairing of the walls. Chap. 1-7.
- II. The covenant renewed. Chap. 8-12: 26.
- III. Dedication of the walls and final efforts. Chap. 12: 27, 13.

The books of Ezra and Nehemiah furnish us with valuable information concerning the new life of the nation after the captivity. "We learn of the desolate condition of Jerusalem, of the social relations, of the judicial matters; of the renewed interest in the Scriptures, especially in ritual services; of the presence of two great parties, one very strict in legal matters, the other anxious to mingle with surrounding nations; of the daily life of the people and many other facts concerning which we have no other sources of information."

ESTHER.

Summary: The book takes its name from the principal character of the book, the Jewish maiden, who became the Queen of a Persian King. It was written to explain the origin of the Feast of Purim. It describes an epoch-making incident of the Captivity. The principal characters of the book are Ahasuerus, Haman, Mordecai and Esther. The Keyword is Providence, and the Keyverse is Chap. 4: 14. The book is anonymous, but it must have been written not long after the death of Ahasuerus. The design of the book is to show God's providential care of his people. It illustrates in a striking manner the secret and mysterious ways of Divine Providence. Though the word "God" is not mentioned in it, the hand of God is seen all through the book. In the Hebrew Bible it

forms the fifth of the Five Rolls and was read annually at the Feast of Purim.

Analysis:

- I. Esther made Queen instead of Vashti. Chap. 1-2: 18.
- II. Intrigues of Haman against Mordecai. Chap. 2: 19-7: 10.
- III. The Jews' Deliverance and the annual Feast. Chap. 8-10.

LESSON OUTLINE:

The Twelve Historical Books.
 Summary and Analysis of Joshua.
 Summary and Analysis of Judges.
 Summary and Analysis of Ruth.
 Summary and Analysis of First and Second Samuel.
 Summary and Analysis of First and Second Kings.
 Summary and Analysis of First and Second Chronicles.
 Summary and Analysis of Ezra.
 Summary and Analysis of Nehemiah.
 Summary and Analysis of Esther.

REVIEW QUESTIONS:

Name the twelve historical books of the Old Testament. Which period of Israelitish history do they cover? What is the Keyword of the book of Joshua? How is the book of Joshua related to the books of Moses? Give an analysis of the book. What period of history does the book of Judges cover? What is its keyword? What round of events do we find in this book? What was the special work which the Judges did? How many are mentioned in the book and which are the greatest of these? Give an analysis of the book. How did the book of Ruth obtain its name? What position does it hold in the Jewish Bible? What is its Keyword? What is the chief purpose of the book? Give an analysis of it. What models do we find in the third book? Name the three double historical books of the Old Testament. What record of the history of Israel do we find in these books? Why are the books of Samuel named after Samuel? Name the three leading characters of these books. Give an analysis of the books. What history do we find in the books of Kings? What do these books attempt to explain? How are they related to the books of Samuel? What place does the prophetic office hold in these books? Give an analysis of the books. What distinctive history is contained in the books of Chronicles? To what order of things are these books related and with what prophetic books are they linked together? Give an analysis of these books. How were the books of Ezra and Nehemiah

looked upon by many? What was the purpose of these two books? What do they specially relate? What is the Keynote of Ezra? How closely is the book of Ezra related to the book of Chronicles? Give an analysis of the book of Ezra. What difference do you note between the book of Ezra and Nehemiah? What record does the book of Nehemiah contain? Give an analysis of the book. What valuable information do the books of Ezra and Nehemiah furnish us? From whom does the book of Esther take its name? For what purpose was this book written? Name its principal characters. What is its keyword? How does the book illustrate the mysterious Providence of God? Give an analysis of the book.

CHAPTER VIII.

ANALYSIS OF THE POETICAL BOOKS.

Poetry in the Old Testament.

General Survey: Poetry abounds in the Old Testament. We find it not merely in the so-called Poetical books, but also in the historical and prophetic books. Among the songs in the historical books the following may be specially mentioned: The Song of the Sword, (Gen. 4: 23, 24); the Blessing of Jacob, (Gen. 49: 1-27); the Song of Moses, (Ex. 15: 1-18); the Farewell Song of Moses, (Deut. 32: 1-43); the Song of Deborah, (Judges 5); the Song of Hannah, (1 Sam. 2: 1-10); the Last Words of David, (2 Sam. 23: 1-7). The book of Lamentations of the prophetic books is entirely poetic, and large portions of other prophetic books may be classed as Poetry. "All deep things are song" says Carlyle. Poetry must abound in the Bible, because it deals with the deep things of God. Hebrew Poetry is preeminently subjective. There is little of the dramatic in it, more of the didactic, but the great mass of it is lyric poetry, which calls for the subjective form of expression in the personal emotions and experiences of the writer. Hebrew Poetry is intensely theistic, cosmopolitan and profoundly religious. Rhyme is not a distinguishing characteristic of it, nor is meter a mark of this poetry. "The unit of Hebrew Poetry is the line, which varies in length in different kinds of poetry." The most pronounced feature of it is its parallelism. The divisions of verses, when placed side by side, are seen to have a similar rhythm, one member varying, carrying out, or expanding the thought of the preceding, or presenting a contrast to it.

We have four kinds of parallelism, synonymous, antithetic, synthetic and climactic. In synonymous parallelism the second line repeats the first, (Ps. 19: 1; Isa. 55: 6; Prov. 6: 2). In antithetic parallelism the second line stands opposed to that of the first, (Psalm 1: 6; Prov. 4: 18, 19; Prov. 10: 1). In synthetic parallelism the succeeding lines supplant or complete the

first and stand related to it as a cause or consequence, (Ps. 2: 6; 19: 8-11; Prov. 15: 17). In climactic parallelism the thought ascends by steps to a climax, (Ps. 29: 1 . . .) These different forms of poetry are frequently interwoven in the same Psalm. The so-called poetical books of the Old Testament are, Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Job, Proverbs and Ecclesiastes constitute the so-called Wisdom Literature of the Old Testament. These books are the nearest approach to speculation, or philosophy, that is found in the Old Testament. This reflection on the practical side of life was occupied merely with the two great problems of the moral government of the world and the duty of man placed in such a world as experience proves this to be.

JOB.

Summary: This book belongs to the class of the Wisdom Literature. It deals principally with God's moral government of the world. The great problem discussed in the book is "how the existence of the righteous suffering in the world can be reconciled with the existence of a benevolent and all-powerful God." The name of the book is derived from its principal character. Job was a non-Israelite, a dweller in the land of Uz, which was probably near Edom. He was a man of great wealth and was widely known for his piety, for he is referred to in Ezekiel 14: 14-20 as a model of righteousness. The book is not fiction, but it is based on historical facts. Nothing can be affirmed with certainty as to the authorship or date of the poem. It is by some supposed to be one of the oldest books of the Bible. Its principal characters are Job, the three friends of Job and Elihu. In the discussion of the problem, why a righteous God inflicts suffering upon a good man, Job's friends contended that suffering is the result of sin and admonished Job to humble himself and to acknowledge his shortcomings. Job, however, stoutly maintained his innocence. Elihu, a relative of Job and a young man, asserted that God through suffering instructs men in righteousness and saves them from the commission of sin. God closes the discussion by asking Job numerous questions about the mysteries of the visible world, until Job realizes that he with his finite

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mind cannot grasp all the hidden purposes of Jehovah in the economy of nature and grace. "The whole universe is an unfathomable mystery." The book of Job seems to be written to point out that such suffering is often permitted as a test of faith and as a means of grace. Franz Delitzsch says: "The real contents of the book of Job is the mystery of the cross; the Cross of Golgatha is the solution of the enigma of every cross; and the book of Job is a prophecy of this final solution."

Analysis:

- I. The Prologue. Chap. 1-3.
- II. The Discussion. Chap. 4-31. There are three cycles of speeches and four speakers in each cycle.
- III. The Speech of Elihu. Chap. 32-37.
- IV. The Divine Intervention. Chap. 38-41.
- V. The Epilogue. Chap. 42.

PSALMS.

Summary: The Hebrew Title of this treasury of prayer, praise and adoration is "Seph'r Tehilim", the book of Praises. The name of Psalms is the anglicised form of the Greek word 'Psalmoi' (Luke 24: 44). They were named Psalms, because they were to be sung with an instrumental accompaniment. Herder well calls it, "The Hymn book for all time," for it is more comprehensive than any modern collection designed for religious services. Perowne says: "No single book of Scripture not even the New Testament, has perhaps ever taken such hold in the heart of Christendom The Psalter has been in the truest sense the prayerbook of both Jews and Christians." The Book of Psalms consists of one hundred and fifty lyrics. These Psalms cover the entire field of ethical thought and "express adequately and grandly the highest aspirations of humanity." The Messianic element appears in them in many forms. Exception has frequently been taken to what are called the Imprecatory Psalms, 58, 69, 137. These Psalms are best understood, when people pass through trials similar to those which the composers endured. In the Boxer rebellion at Peking, when the bloodthirsty hordes were endeavoring to take the lives of the missionaries and foreigners in the barricaded part of the city, the missionaries found most comfort in these Im-

precatory Psalms. "There is such a thing as an inspired passion for justice which cannot be ignored."

The Titles. Only thirty-four Psalms are without Titles. The Jews called these the "Orphan Psalms." The Titles of the Psalms indicate the authorship of the Psalm, or the circumstances under which it was written, or the manner in which it is to be used, or the instruments to be employed, or the kind of music appropriate to the Psalm. The term "Selah" indicates either a pause or, as some think, "that here there is to be a louder, loftier strain, an interlude in which the instruments alone are to be used to their fullest capacity." Hence in reading the Psalms this word ought to be omitted.

Among the authors of the Psalms, the following are named: Moses, David, Solomon, Asaph, Sons of Korah, Ethan the Ezrahite, Heman the Ezrahite. This "hymn-book of the second temple" was a product not of one age, but of a series of ages. "A true hymn-book," it is said, "is not made, but grows." The book of Psalms is really a five-fold book corresponding to the Pentateuch, the five-fold book of the law.

Analysis:

I. First Division. 1-41.

II. Second Division. 42-72.

III. Third Division. 73-89.

IV. Fourth Division. 90-106.

V. Fifth Division. 107-150.

In the fifth book are fifteen Psalms, which bear the title of the Song of Ascents. 120-134. "With one exception, they are all very short and must have constituted a small separate song-book intended apparently for the use of pilgrims going up to Jerusalem to attend the national feasts."

PROVERBS.

Summary: This book also belongs to the Wisdom Literature of the Hebrews. It contains a distinct philosophy of life. The Hebrew Title of the book is "Mishle", the singular of which is "mashal", usually translated Proverb. The word signifies likeness, similitude, or a parable. Since the most common form of Proverbs is by comparison, all proverbs are called by this name. "A proverb," some one has very truly said,

"is the wisdom of many and the wit of one." Wise men possessed the gift under divine inspiration to express great practical truths in forms easily grasped by the people. The proverbs appeal to the intellect, rather than to the emotions. The book is of composite origin. Parts of it are ascribed to Solomon; other parts to other authors. The names of the most prominent authors and collectors are Solomon, Hezekiah, Agur, and King Lemuel. The voices of Wisdom and Folly extend their invitations to humanity in the proverbs. Though there are few references to the law, the priests and the prophets and the temple in the book, it nevertheless teaches that God is in every event and that his care is exercised over all.

Analysis:

- I. The Praise of Wisdom. 1-9.
- II. The Proverbs of Solomon. 10-22: 16.
- III. The Sayings of the Wise. 22: 17-24.
- IV. A second Collection of Solomon. 25-29.
- V. The Words of Agur. 30.
- VI. The Words of King Lemuel. 31: 1-9.
- VII. An Acrostic Poem. 31: 10-31.

The Proverbs chiefly emphasize the external religious life, the expression of divinely received impressions of truth. They teach us how to practice religion, how to overcome life's temptations and to do God's will.

ECCLESIASTES.

Summary: This book is the fourth of the Five Rolls of the Hebrew Bible and was read annually at the Feast of Tabernacles. The Hebrew Name of the book is "Kōhelēthi," a word which means to call, to assemble. This word gave the idea of one who assembles the people for the purpose of addressing them. Our English Bible, which renders it "Ecclesiastes," or "The Preacher," is a good rendering of the term. This book forms a continuous soliloquy on the vanity of human wishes put by the author into the mouth of Solomon, the wise king of Israel. The book is a discussion of the problem, Can the world without God meet man's need? Can man truly live without God? The Keynote of the book is, not "Vanity of Vanities," but, "Fear God and keep his com-

mandments." The author in searching for the highest good, tested knowledge, pleasure, stoicism, human society, formalism, riches, human foresight, and always came to the conclusion that all is vanity and vexation of spirit without God. As a means to an end all things are valuable, but as an end they are utterly disappointing. The test of full confidence in God alone revealed to him the highest good. Hence he concludes with the admonition: "Fear God and keep his commandments." Man needs God. The universe without God leaves an aching void within him.

Analysis:

- I. The different objects pursued in life. 1-2.
 - II. There is a time and season for all things. 3-4.
 - III. How life's vexations may be escaped. 5-12.
- "The Preacher is certain that in God alone will the spirit of man find the satisfaction and joy that it seeks. For God is the solution of all the mysteries of life."

THE SONG OF SOLOMON.

Summary: This book is also called the Song of Songs, which Bleek renders: "The most beautiful, the most valuable of songs." In the Jewish Canon it forms the first of the Five Rolls and was read annually at the Feast of Passover. The Keynote of the book may be found in Chap. 8: 6, 7 The real aim of the song is to glorify true love. It was formerly supposed that the book consisted of a number of independent songs, which were only united together by a common subject. It is now generally admitted that the song is a single poem, the production of one author, and that the contents of the book prove it to be of Solomonic origin. "As a literary work it is remarkable, not only for the form in which it was cast, but for the highly poetical stamp, which it bears throughout and the glowing delight in nature, which it breathes." Three methods of Interpretation of this book have prevailed, the allegorical, the literal, and the typical. "The allegorical considers the book a poem descriptive of the love between Jehovah and Israel and in the Christian form between Christ and the Church." The literal interpretation considers the song as literal history without any figurative meaning. According to this

view the drama centers around three principal characters: Solomon, the Shulamite maiden and her shepherd lover. There are, however, serious objections to the shepherd lover theory. Delitzsch says: "The shepherd is nothing else than a shadow cast by the person of Solomon." The typical interpretation takes the middle ground between the allegorical and the literal and makes Solomon the type of Christ and the Shulamite maiden the type of the Christian church. Hence the book has been made the symbol of a faithful church. "It is an example for all time of the religion of love."

Analysis:

- I. The King's first attempt to win the love of the Shulamite. 1-2.
- II. The King's second attempt to win the maiden's love. 3-5: 8.
- III. The King's third attempt to win the maiden. 5: 9-8: 4.
- IV. Triumph of the Shulamite. 8: 5-14.

LESSON OUTLINE: Characteristics of Hebrew Poetry.

Summary and Analysis of Job.
 Summary and Analysis of Psalms.
 Summary and Analysis of Proverbs.
 Summary and Analysis of Ecclesiastes.
 Summary and Analysis of the Song of Solomon.

REVIEW QUESTIONS:

Where do we find poetry in the Old Testament besides in the so-called poetical books? Why does poetry abound in the Bible? What are the peculiar characteristics of Hebrew poetry? Give examples of the different forms of Hebrew parallelism. Name the poetical books of the Old Testament. Name the Wisdom books of this group. With what side of life are the wisdom books occupied? What great problem does the book of Job discuss? What proofs do we have that Job was a historical character? How is the problem of this book discussed? Who ends the discussion? What is the chief purpose of the book of Job? Give an analysis of the book. What does the name Psalms signify and whose hymn-book is it? What influence does this book exert upon the church? What field does it cover? What is to be said about the so-called Imprecatory Psalms? What do the Titles superscribed above the Psalms signify? What does the word "Se-

lah'' signify? Name some of the authors of Psalms. How are hymn-books produced? Why was the book of Psalms made a five-fold book? Give an analysis of the book of Psalms. What was meant by the Song of Ascents? To what class of literature does the book of Proverbs belong? What philosophy does it contain? What is a proverb? To what faculty of the mind do the proverbs appeal? Name some of the authors of Proverbs. Which voices make themselves heard in this book? Give an analysis of the book. What form of religion do the proverbs emphasize? What does the word Ecclesiastes mean? At what Jewish Feast was this book read? What problem is discussed in this book? What tests did the author make to find the highest good? What sad experience did he make? How did he ultimately find the highest good? What great truth does this book teach? Why is the Song of Solomon called the Song of Songs? At what Jewish Feast was it read annually? What is the real aim of this book? Who is its author? What peculiar literary excellence does it possess? State the three methods of interpretation of this book. Which is most likely the sanest interpretation? Give an analysis of the book.

CHAPTER IX.

THE BOOKS OF THE MAJOR PROPHETS.

General Survey.

The Work of the Prophets. The Hebrew Prophets were in a special manner exponents of God's will, interpreters of his dealings and teachers of their nation. They were not merely preachers, but also reformers, statesmen and literary men. They were known as "men of God", "servants of Jehovah," "Messengers of the Lord", and "seers." They were men of their time, dealing with the social and political conditions of their day, but they were also "men above their time" seeing things in a better light and in different relations from their contemporaries, and they were men, too, for all time, because they predicted events, that were not fully unfolded in their day and dispensation and thus they ministered to all subsequent generations upon earth. The prophets were both preachers of righteousness and predictors of future events, they were both forthtellers of the truth and foretellers of future events. They were in a preeminent sense more foretellers of the truth, than foretellers of future events.

Former Prophets and Latter Prophets. The Jews speak of the former prophets and the latter prophets. The former prophets are historical in character and the latter hortatory. The former according to the Jewish conception wrote the following historical books of the Bible: Judges, First and Second Samuel, and First and Second Kings. The latter prophets wrote the so-called prophetic books of the Old Testament. They are also called the literary prophets. The prophetic office began with Moses and extended on down to Malachi. Quite a number of prophets appeared, whose sermons were not put into book form. Among these we find Balaam, Deborah, Samuel, Nathan, Elijah and Elisha. Guilds of prophets existed in the times of Samuel, Elijah and Elisha at Ramah, Bethel, Jericho, and Gilgal.

Chronological Classification of the Literary Prophets. The literary prophets may be classified under three periods, namely

- I. **Before the Exile.** Joel, Jonah, Amos, Hosea, Isaiah, Micah, Obadiah, Jeremiah, Zephaniah, Nahum, Habakkuk.
- II. **During the exile.** Ezekiel, Daniel.
- III. **After the exile.** Haggai, Zechariah, Malachi.

CHRONOLOGICAL TABLE OF THE PROPHETS:

Before the Exile.	Date.	Title or Characteristic.	Contemporaries.
Joel	875-865 B. C.	The First Prophet.	Amos.
Jonah	825-784	The Missionary Prophet.	Jonah.
Amos	799-785	The Peasant Prophet.	Isaiah, Micah, Obadiah.
Hosea	785-725	The Obscure Prophet.	Hosea, Micah, Obadiah.
Isaiah	758-697	The Evangelical Prophet.	Hosea, Isaiah, Micah.
Micah	745-700	The Vehement Prophet.	Zephaniah, Nahum, Habakkuk.
Obadiah	742-726	The Unknown Prophet.	Jeremiah, Nahum, Ezekiel.
Jeremiah	677-586	The Weeping Prophet.	Jeremiah, Zephaniah.
Zephaniah	626-621	The Prophet of Punishment.	Jeremiah.
Nahum	623	The Prophet of Ruin.	
Habakkuk	608-600	The Poetic Prophet.	
During the Exile.			
Ezekiel	592-570	The Priestly Prophet.	Jeremiah.
Daniel	605-585	The Princely Prophet.	Ezekiel.
After the Exile.			
Haggai	520	The Prophet of the Temple.	Zechariah.
Zechariah	520-475	The Prophet of Visions.	Haggai.
Malachi	483	The Last Prophet.	

The prophetic books are subdivided into two classes, the Major Prophets and the Minor Prophets. The Major Prophets are: Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel. The Minor Prophets are: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

ISAIAH.

Summary: This book is named after its author, whose name signifies, Jehovah is salvation. Isaiah is called the Evangelical Prophet, because he more than any other prophet predicted and depicted the person, work, character, passion and glory of the Messiah. Little is known of the prophet who bears this name, and yet his prophetic activity lasted from 60-65 years. Under the four kings, Uzziah, Jotham, Ahaz and Hezekiah he continued his prophetic career. He was noted for his great boldness, and earnestness, his spirituality and deep reverence.

He was not the first of the prophets as to time, but he is without question the greatest of them all, and takes the foremost place in prophetic literature. He stands in time midway between Moses and Christ. He was a man of faith, courage and spiritual insight. "He lived in an age of oriental magnificence, show and luxury; the poor were oppressed by the rich; the simplicity of the old religion was gone; public morality was relaxed." His inaugural vision forms the key to his marvelous activity. His lofty conceptions of Jehovah and of the eternal validity of his law of righteousness cannot be brought to nought. Isaiah is the author of the whole book that bears his name. Some writers claim a twofold authorship of the book, speak of a first and a second Isaiah. They claim that the second part of the book from chapters 40-66 differs from the first part of the book. The second part of the book, however, is quoted more than a hundred times in the New Testament and these quotations are always ascribed to Isaiah. There are also many terms and ideas in the second part of the book, which are identical with those of the first part. The first part of the book, some suggest, may have been the product of Isaiah in the days of his youth and the latter part the product of his later life. The differences in the style and contents of the two parts of the book are not sufficient to indicate a difference in authorship. Authors do not always write in the same style. Spurgeon's "John Ploughman's Talks" are so different from some of his lectures to his students, that one would hardly believe that one and the same man produced them both. We learn to know Spurgeon's varied style from his writings and so we learn to know Isaiah's varied style from his productions. "We should emphasize the resemblances and explain the differences, rather than to emphasize the differences and explain the resemblances."

Analysis:

- I. Introduction. Chap. 1.
- II. Prophecies from Isaiah's Real Standpoint. Chap. 2-35.
- III. Historical Section. Chap. 36-39.
- IV. Prophecies from the Ideal Standpoint of the Exile.

JEREMIAH.

Summary: Jeremiah is called "the Weeping Prophet," because a tone of sadness pervades his whole book. He was of priestly descent and lived in the little village of Anathoth, a short distance north of Jerusalem. He was a faithful worker under the most discouraging circumstances. Teachers of hard classes can learn of this man of God, how to persevere in their good, but hard work. He lived and prophesied in the time of the end of the kingdom of Judah. "His ministry was exercised amidst deepening apostasy, judgment and disaster." He was naturally troubled with timidity, but his fidelity to his calling enabled him to overcome this difficulty. He showed the people plainly their personal responsibility toward God and the absolute fruitlessness of the mere forms of religion. "He was the prophet of unwelcome truths, hated of all, but feared as well by all." We find in his book "a combination of History, Biography, and Prophecy." Behind the dark background of impending judgments which he depicts, the rays of hope for the return of Israel and the ultimate triumph of God's purposes shine forth brightly. The crash of the great world-empires, Egypt and Babylon, were foreseen and foretold by him. "He saw the bringing in of a new covenant, where there should be no outward temple, but the righteous law should be written on the hearts of men."

Analysis:

1. Prophecies concerning the Fall of Jerusalem. Chap. 1-38.
2. History and Prophecy concerning the people after the fall of Jerusalem. Chap. 39-45.
3. Prophecies concerning the Gentiles. Chap. 46-51.
4. Supplementary account of the deportation of the people. Chap. 52.

LAMENTATIONS.

Summary: This book is the third in the book of the Five Rolls and was read annually on the ninth day of the month of Ab (August) the day observed in commemoration of the destruction of the Temple. Jeremiah is supposed to be the author of this remarkable dirge. It was evidently written by

an eyewitness. Both in letter and spirit it bears a strong resemblance to Jeremiah's Prophecies. "In all literature there is nothing more pathetic than this mournful dirge." The book contains five distinct elegies. The first four of the five are acrostics, each verse beginning with a letter of the Hebrew Alphabet. In the third dirge the initial letter is repeated three times giving to it sixty-six verses, while the others have only twenty-two. The book is plainly both the product of art and of the heart. The overthrow of the Kingdom of Judah is most pathetically portrayed in it.

Analysis:

- Dirge 1. The destruction wrought by transgression. Chap. 1.
- Dirge 2. The terror of Judgment when Jehovah appears.
Chap. 2.
- Dirge 3. The nation's anguish and hope. Chap. 3.
- Dirge 4. The sad contrast between the past and the present.
Chap. 4.
- Dirge 5. The confession and plea for help. Chap. 5.

EZEKIEL.

Summary: Ezekiel is called the Priestly Prophet, because he was of priestly descent and because his prophecies are of a priestly type, especially those dealing with the Glorious Restoration of Israel. He began his prophetic work during the captivity on the banks of the river, or canal, Chebar. He prophesied for twenty-two years, from 590-570 B. C. His mission as a prophet was at first misunderstood, but after the Fall of Jerusalem his work was more highly appreciated. The literary style of the book is below that of Isaiah or Jeremiah. His foreign residence no doubt accounts for some of the irregularities. The peculiarity of the book is marked through its visions, allegories, parables and similitudes. His moral earnestness is conspicuous throughout the book, for he denounces unsparingly the evils which his people committed. In Chapters 40-48 he develops his Messianic conceptions with great force. He looks more at the kingdom of the Messiah, than at his Person. "The central figure of the kingdom is the temple, where Jehovah dwells and where all nations gather and become holy unto Jehovah."

Analysis:

1. Prophecies concerning the Fall of Jerusalem. Chap. 1-24.
2. Prophecies against Foreign Nations. Chap. 25-32.
3. The Restoration of Israel. Chap. 33-48.

DANIEL.

Summary: This book receives its name from its chief character. Daniel is called the Princely Prophet, because he possessed a princely character and occupied great political offices during his career. He was a noble youth taken into captivity by Nebuchadnezzar. He received a good training in statesmanship and distinguished himself for his superior and sublime wisdom. He held the highest government positions under the Chaldean, Median and Persian dynasties. Critics differ as to the authorship of this marvellous book. The greater part of the book was written in the Hebrew tongue, but a certain section is written in Aramaic and that section contains some Persian and Greek words. This, of course, would be expected of a statesman, who made use of various languages and who had occasion to make use of these words, because they expressed more perfectly what he wanted to say than any other words that he could have used at that time. Our English is intermingled with many foreign words on account of the conglomerate character of our nation.

The contents of the book are largely historical and the prophetic part is of a very peculiar apocalyptic character. The book is primarily neither prophetic nor historical. "It is designed to show how God cares for his people even when everything seems against them, with the temple destroyed, their nation scattered, and the severe burdens of slavery resting upon them. It has given tone to much of the New Testament literature, it has engaged the attention of many who have been drawn to it by its peculiar method of expression, it has been the inspiration of the persecuted and the burdened in all ages." Daniel's outlook is more comprehensive than that of the earlier prophets. He sees in the future panorama of history a marvellous succession of empires. Past, present and future, loom up before his mind as a comprehensive whole. The design of his book is to magnify Jehovah through the narration of marvel-

lous events and the revelation of glorious visions. Terry well says: "Whether written during the exile or in the time of the Maccabees, they contain a picture of the kingdoms of the world and their ultimate subjection to the kingdom of God worthy of rank with any prophecies to be found in the Hebrew Scriptures. Nowhere else do we find before the advent of Christ such a magnificent conception of the kingdom of heaven."

Analysis:

1. The Historical Section. Chap. 1-6.
2. The Prophetic Section. Chap. 7-12.

LESSON OUTLINE:

- I. The Work of the Prophets.
- II. The Classification of the Prophets.
- III. Contents and Analysis of Isaiah.
- IV. Contents and Analysis of Jeremiah.
- V. Contents and Analysis of Lamentations.
- VI. Contents and Analysis of Ezekiel.
- VII. Contents and Analysis of Daniel.

REVIEW QUESTIONS:

Define the office of the Hebrew Prophets. What do we mean by the terms "Former Prophets," and "Latter Prophets"? Give the Chronological classification of the Prophets. Name the special characteristic of each Prophet. Name the books of the Major Prophets. Name the Books of the Minor Prophets. Why is Isaiah called the Evangelical Prophet? Why does he occupy the foremost place among the literary prophets? What proofs does the second part of Isaiah furnish that it was written by the same author as the first part of the book? Give an analysis of the book. Why is Jeremiah called the Weeping Prophet? What made his task so difficult? What hopes for the future shine forth from the dark background of his prophetic pictures? Give an analysis of the book. Why is Ezekiel called the Priestly Prophet? When, where and how long did he prophesy? State some peculiarities of his book. Give its analysis. Why was Daniel called a Princely Prophet? Under which dynasties did he hold prominent government positions? How do we account for the foreign terms in his book? What are the peculiar characteristics of this book? What is its chief design? How does Daniel's vision vary from the vision of the earlier prophets? Give an analysis of the book.

CHAPTER X.

THE MESSAGES OF THE MINOR PROPHETS.

General Survey:

The twelve books of the Minor Prophets are designated as one book, "The Book of the Twelve Prophets" in all Jewish Bibles. They contain together 67 chapters, most of them brief, so that the twelve together form a shorter book than either Isaiah or Jeremiah. The arrangement of these books is in a sense chronological, the earlier are put at the beginning and the later at the end of the collection. This order, however, is not observed with strict exactness. The great theme of these prophets is Israel and the nations, which were Israel's foes, or which God used to chastise his disobedient people. God's love and God's wrath are both strongly emphasized in these remarkable books. They let us behold both the goodness and the severity of God. They particularly minister to the faith and hope of the few loyal souls, who still cling to the truth of God and who worship him in sincerity. They may be classified into four groups:

1. Hosea, Amos, and Micah, who speak of the Fall of Israel.
2. Obadiah, Jonah, Nahum, who prophesy against certain heathen nations.
3. Haggai, Zechariah and Malachi, who were post-captivity prophets.
4. Joel, Habakkuk, and Zephaniah, who bore a peculiar character, which takes them off from the rest.

HOSEA.

Summary: Hosea is called the "Obscure Prophet" because many of his utterances are hard to understand. He was a prophet of the northern kingdom. He lived in the kingdom of Israel and his prophecies relate almost wholly to that kingdom. He began to prophesy toward the end of the reign of Jeroboam II. about 750 B. C. He labored during a time of outward prosperity and inward corruption. The people were guilty of political, religious, and moral apostasy. He saw Israel

steeped in sin and its destruction impending. In unscathing terms he arraigned the unfaithfulness of Israel under the figure of a faithless wife. His own whole married life was a symbol of Jehovah's marriage to Israel, the pure virgin, who had committed religious adultery. In a most conspicuous manner he sets forth the inalienable love of God. His influence on later writers is plainly manifest. See Jeremiah 2, 3, 31; Ezek. 16, 23.

Analysis:

1. Unfaithful Israel. Chap. 1-3.
2. Sin, Punishment, Repentance and Restoration. Chap. 4-14.

JOEL.

Summary: Joel is called the "First Prophet" because it is believed by many that his prophecies preceded those of all other literary prophets. Many scholars fix the date of his book about 860 B. C. It is somewhat difficult to determine the exact time of his prophecy. Little is known of his history. His prophecy was occasioned by a great plague of locusts and a severe drought that had desolated the land. "In a literary and poetical point of view Joel's prophecy is one of the most beautiful productions of Hebrew Literature; in florid and vivid description it is surpassed by none." **Bleek.** He calls upon the people to repent of their sins and pray to God to spare the nation and the land. His most distinctive prophecy is that of the outpouring of the Holy Spirit (Chap. 2: 28-32) which was fulfilled on the Day of Pentecost.

Analysis:

1. A call to Repentance. Chap. 1-2: 17.
2. A Promise of Blessing. Chap. 2: 18-3.

AMOS.

Summary: Amos is called the "Peasant Prophet" because he hails from the common people. He was by occupation a herdsman and a gatherer of sycamore fruit. His home was at Tekoa twelve miles south of Jerusalem. As he followed the flock God called him to prophesy to the northern kingdom. Possibly his business had taken him to the markets at Bethel

before the Lord commissioned him to preach there. As a stern son of nature he prophesied with such fervor and plainness of speech that Amaziah the priest complained to the king and he was expelled from the kingdom. (Chap. 7: 10.) The nation was religiously and morally imperiled through its material prosperity. Corruption had become so common that it was unpopular to be upright. Amos predicted the ruin of the nation, because justice, which is one of the foundations of society had well-nigh become extinct. He declared God's sovereignty in nature and history and showed that God requires truth, and righteousness in men and nations. Chap. 5: 8; 9: 6.

Analysis:

1. The Judgment. Chap. 1: 2.
2. The Ground of the Judgment. Chap. 3-6.
3. Visions of Judgment with an outlook on Messianic days. Chap. 7-9.

OBADIAH.

Summary: Obadiah is called the "unknown prophet" because we know nothing of his personal history. This name, which signifies "Servant or Worsipper of Jehovah" is frequently found in the Old Testament. No less than 13 persons bear it, ranging all the way from a prince of the royal house to an overseer of workmen, but the prophet Obadiah "hid himself behind his prophecy." His book contains but twenty-one verses and is the shortest of all prophetic books. It predicts the annihilation of Edom, which had rejoiced over the capture and ruin of Jerusalem. The unbrotherly acts of Edom are recalled and its doom foretold.

Analysis:

1. Edom's Punishment. Vs. 1-9.
2. Edom's Guilt. Vs. 10-14.
3. Guilt of Heathen Nations. Vs. 15. 16.
4. Promise of Restoration for Israel. Vs. 17-21.

JONAH.

Summary: Jonah is called the "Missionary Prophet" because to him was committed a special mission to a Gentile nation. He was the son of Amittai of the town of Gath-hefer,

a village in the eastern frontier of Zebulun, a little over an hour's journey north of Nazareth. He is referred to in 2 Kings 14: 25. He prophesied about the year 800 B. C. He lived during the reign of Jeroboam. "The book of Jonah is a narrative and the 'history of a prophecy' rather than a prophecy itself. The Purpose of the book is to teach that God's gracious plans were not confined to Israel as the chosen people selfishly taught, but were intended to include the heathen." Jonah did not want the Ninevites saved because they were the enemies of Israel. He would rather perish for Israel's sake than to see Israel perish through the hands of these their enemies. Like Paul he would be accused for Israel that all Israel might be saved. (Rom. 9: 1-3.) He tried to escape toward Tarshish, because he feared God in his tender mercy would spare Nineveh. Chap. 4: 2. A tradition among the worshippers of the Fishgod, Dagon, predicted that some day the Fishgod would send a special messenger to his worshippers and when Jonah was seen to come out of the mouth of a great fish he was taken to be that special messenger of Dagon. The news of his strange appearance from the deep no doubt preceded him to Nineveh and caused the people to repent in sackcloth and ashes when this messenger proclaimed the downfall of the city. This tradition clears up many points connected with the marvellous influence of Jonah's preaching in Nineveh. That Jonah was a historic character is substantiated by the fact that Christ made use of his story as the symbol of his resurrection and of the preaching of the gospel subsequent to that greatest of all miracles of history. In the history of Jonah, the history of the One greater than Jonah is typified. (See Matt. 12: 39). "This book is designed to make plain the fact that God's mercy to the penitent is not limited to any one people, a truth needing as much expression then as now."

Analysis:

1. The Call of Jonah. Chap. 1, 2.
2. The Preaching of Jonah. Chap. 3.
3. The Anger of Jonah and the Mercy of God. Chap. 4.

MICAH.

Summary: Micah is called the "Vehement Prophet", because he denounced the sins of his people with dynamic utterances. His mission was to proclaim to Israel and to Judah that judgment was at hand. He was a native of Moresheth, a small town on the Maritime Plain, about twenty miles southwest of Jerusalem. He was a younger contemporary of Isaiah. The contents of his book bear a strong resemblance to those of Isaiah and Hosea. "He saw and felt keenly the social wrongs of his age and sympathized deeply with the common people, for this reason he has been called by some the people's prophet." It was in the days of Jotham, Ahaziah, and Hezekiah, Kings of Judah that he prophesied. His deep moral earnestness is conspicuous throughout all his utterances. He tells the people in clear language, "that the oppression of the poor by the rich, the social irregularities of the people, the greed of those in power, bring the wrath of God upon the nation." He is remarkable for the clear vision, which he had of future events. His declaration concerning the birth of the Messiah in Bethlehem is one of the most noteworthy of his prophetic utterances. His language is quoted in Matt. 2: 5, 6.

Analysis:

1. Judgment for national sins. Chap. 1, 2.
2. Judgment for social sins. Chap. 3-5.
3. Reproof and Promises. Chap. 6, 7.

NAHUM.

Summary: Nahum is called the "Prophet of Ruin," because he predicts the destruction of Nineveh. His name signifies, "Comforter." It was no doubt a comfort to the children of Israel that the cruel Ninevites were finally crushed. One writer says of these people, "No power more useless, more savage, more terrible ever cast its gigantic shadow on the page of history." The date of Nahum's prophecy falls between the destruction of Thebes (Chap. 3: 8) 664 B. C. and the capture of Nineveh by the Babylonians and the Medes 607 B. C. The book is highly poetical and for grandeur of style is excelled only by Isaiah. Kingdoms built upon fraud,

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force and violence must go to destruction before God's kingdom, which is built on the foundation of truth and righteousness.

Analysis:

1. The doom of Nineveh proclaimed. Chap. 1.
2. The assault upon Nineveh. Chap. 2.
3. The utter destruction of the city. Chap. 3.

HABAKKUK.

Summary: Habakkuk is called "the Poetic Prophet," because his prophecy, especially in the third chapter, "rises into poetic form in a lyric ode, which for sublime imagery and elegance of expression has few equals in Hebrew poetry." He predicted the downfall of Assyria, which took place 607 B. C. His prophecy is thrown into the form of a dialogue between Habakkuk and Jehovah in order to vindicate God's righteousness in a time when wickedness seemed to triumph. He discusses the same problem, which the book of Job and the book of Ecclesiastes are grappling with. Two thoughts stand out prominently in his book, namely his faith in the absolute justice of God and his faith in the absolute success of the life of the just, for the just shall live by faith. "This truth has been used as one of the foundation stones of our Christian life." (Rom. 1: 17; 3: 11).

Analysis:

1. Judgment upon Judah and the Chaldeans. Chap. 1, 2.
2. Psalm of Faith. Chap. 3.

ZEPHANIAH.

Summary: Zephaniah is called the "Prophet of Punishment" because he predicted judgments upon his own nation and the nations surrounding the kingdom of Judah. His name signifies "watchman of Jehovah." He was a prince, being the great grandson of Hezekiah. He prophesied during the reign of Josiah. Two wicked rulers, Manasseh and Amon, had preceded Josiah on the throne. "Jerusalem had become a hotbed of evil." He rebuked sin in order to awaken people to repentance and to lead them back again into the enjoyment of the divine favor. He declares that all nations will be called to

account for their sins. Chap. 2. "His description of the great day of wrath, which occasioned the great medieval hymn, 'Dies Irae', is as terrible as any in the Old Testament. On the other hand his closing passage regarding the blessing of the restored Jerusalem is unsurpassed for gentleness and beauty."

Analysis:

1. Judgment upon Judah. Chap. 1.
2. Judgment upon the nations. Chap. 2, 1-3: 8.
3. Deliverance for Judah. Chap. 3: 9-20.

HAGGAI.

Summary: Haggai is called the "Prophet of the Temple," because he encouraged the returned exiles to rebuild the temple. Over 42,000 exiles had returned and were living in Jerusalem for 16 years. The building of the temple was at a standstill for 14 years. Haggai and Zechariah, his contemporary, urged the people with fiery tongues to complete the work and in a few years the temple was built and dedicated. Haggai's name means Festal, but why he bore it we do not know. His prophecy was made in the year 520 B. C. It was limited to a period of four months. He is the first of the post-exilic prophets. "His conception of the future Messianic glory comes out very clearly, when he speaks of the shaking of the nations and of them bringing the most desirable things to adorn the house of God."

Analysis:

1. Prophecy on the first day of the sixth month. Chap. 1.
2. Prophecy on the twenty-first day of the seventh month. Chap. 2, 1-9.
3. Two prophecies on the twenty-fourth day of the ninth month. Chap. 2: 10-23.

ZECHARIAH.

Summary: Zechariah is called the "Prophet of Visions," because his book contains many strange visions, which are apocalyptic in form. He was of priestly descent, was the son of Berechiah, who was the son of Iddo the prophet. His grandfather Iddo is mentioned because he was distinguished as one of the leaders of the Levites who returned with Zerubbabel

and Joshua from the exile. (Neh. 12: 4, 7.) In the beginning of his career Haggai was his contemporary, Joshua was the high priest and Zerubbabel the governor. Zechariah's teaching concerning sin is very thorough and his pictures of the Messiah and his kingdom are true descriptions of the historic Messiah as revealed in the Gospels. "Its strange visions, apocalyptic in form, find fuller expression in the great Apocalypse of the New Testament."

Analysis:

1. Exhortation to repentance. Chap. 1: 1-6.
2. A series of eight Visions. Chap. 1: 7-6: 15.
3. Enquiries concerning facts. Chap. 7, 8.
4. Two prophetic utterances. Chap. 9-14.

MALACHI.

Summary: Malachi is called the "Last Prophet," because with him Old Testament prophecy ceased. He was a contemporary of Nehemiah, 460-450 B. C. He prophesied after the restoration and during the time when Judah was a Persian Province. His name means "Messenger of Jehovah." The method pursued by this messenger of Jehovah is peculiar. He first presents an accusation against the people and then assumes that an objection is made to the charge and then he proceeds to answer the objection. "In this way he drives the truths home with great power." He reveals the true prophetic spirit. He pictures most graphically the quenchless love of God for his people. His apocalyptic vision of the coming Lord is also very graphic. He seeks to recall the people to their allegiance to God in order to revive the national spirit. He insists on maintaining public worship in all its purity. He spares neither priest nor people in his denunciation of sin. He shows conclusively that it pays to serve God. He predicts both the coming of the Messiah and the coming of his forerunner to usher in the Messianic age.

Analysis:.

1. The Apostasy of Israel. Chap. 1, 2.
2. Judgment for the sinners and blessings for the penitent. Chap. 3, 4.

LESSON OUTLINE:

1. General survey of the Minor Prophets.
2. Summary and analysis of each one of the twelve books.

REVIEW QUESTIONS:

How are the Minor Prophets designated in Jewish Bibles? What is the great theme of these books? Which two great attributes of God are strongly emphasized in these books? Name the four groups into which they may be classified. Why is Hosea called the obscure prophet? Under what figure did he arraign the unfaithfulness of Israel? Give the analysis of his book. Why is Joel called the first prophet? What two events gave occasion to his prophecy? What is his most distinctive prophecy and when was it fulfilled? Give the analysis of his book. Why is Amos called the Peasant prophet? In which kingdom did he prophesy? What great truths did he emphasize? Give an analysis of his book. Why is Obadiah called the unknown prophet? Against what kingdom was his prophecy directed and why? Give the analysis of his book. Why is Jonah called the missionary prophet? How does this book differ from other prophetic books? Why did Jonah refuse to preach to the Ninevites? What made his preaching so effective in Nineveh? What proof have we that Jonah was a historic character? Of what great event was his experience in the deep a type? What is the book of Jonah designed to make plain? Give an analysis of the book. Why is Micah called the vehement prophet? To what other prophetic books do the contents of his book bear a strong resemblance? What great Messianic event did he predict? Give an analysis of his book. Why is Nahum called the prophet of ruin? Which city's destruction did he predict? When did he prophesy? Give an analysis of the book. Why is Habakkuk called the poetic prophet? Which kingdom's downfall did he predict? Into what peculiar form is his prophecy thrown? What problem does it discuss? What great New Testament truth did he proclaim? Give an analysis of his book. Why is Zephaniah called the prophet of punishment? Against what nations did he predict judgment? What great medieval hymn originated through his description of the great day of wrath? Give an analysis of the book. Why is Haggai called the prophet of the temple? Who was his contemporary? What Messianic truths did he emphasize? Give an analysis of his book. Why is Zechariah called the prophet of visions? Of what nature are his strange visions? In which book of the New Testament do they find fuller expression? Give the analysis of the book. Why is Malachi called the last prophet? What peculiar method does he pursue in the presentation of truth? What two great events did he most clearly predict? Give an analysis of the book.

THE NEW TESTAMENT

CHAPTER XI.

THE GOSPELS, ONE BY ONE.

General Survey.

The New Testament differs from the Old Testament both as to the language in which it was written, the time required for its completion and the variety of its literary forms. The language in which it was written was the Greek, not the classical, but the Hellenistic Greek. One of the choicest languages of the world became the medium through which the gospel news was conveyed to the world. It was in these pictures of silver that the apples of gold were placed. It took 1,500 years to complete the Old Testament books, whereas it took but a little over a century to complete those of the New Testament. In the Old Testament we have a larger variety of literary forms than in the New. We have no poetical books in the New Testament, and we have but one historical book and one prophetic book, but we have four biographical books and twenty-one epistles. The biographical books are grouped about one sublime personality, which dominates the entire New Testament, namely Jesus Christ. The Purpose of these books is to portray Christ's wondrous person, character, words, works and passion. These four Gospels naturally subdivide themselves into two unequal groups—one of three books and the other of one. Matthew, Mark and Luke constitute one group, and John alone the other. The first group are called the "synoptical" Gospels, which means "seeing together," because they relate so many events of the life of Christ from a common viewpoint. John on the other hand stands alone, because he relates many things of Christ's Judean ministry and of his marvellous teachings, which the others omit. His Gospel was written much later than the others, and was in a sense a supplement to them.

We have four Gospels in order to present such a manifold view of the life of Christ, as would meet the various needs of the heart of the world at that day. "It would have been little short of miraculous if one Gospel could have reached the heart of that day. But four did and they continue to be adequate." Each Gospel contains a special message adapted to a special class of people. Matthew's Gospel presents the good news for those who were reared under Jewish influences. Mark's Gospel for the energetic Roman mind; Luke's Gospel for the Greek mind, "which looked upon itself as having a mission to perfect humanity"; and John's Gospel for all Christians to prove the divinity of Christ in order that through faith in him they may obtain eternal life. Mark's Gospel is supposed to be the oldest and John's the latest. "Mark is the evangelistic Gospel, Matthew the teaching Gospel, Luke the social Gospel, and John the doctrinal Gospel."

MATTHEW.

C o n t e n t s : Matthew was one of the apostles of Jesus Christ. Before his conversion he was called Levi, and was a tax-gatherer. He had as an apostle a personal knowledge of most of the facts and the events, which he relates, being an eyewitness of Christ's marvellous life and death. His Gospel was written in the Greek language, but there existed also a Hebrew version of it. "He emphasizes primarily the kingdom of Christ, looks backward to Messianic promises and forward to Messianic triumph." He traces Christ's ancestry to Abraham and dwells upon his return to judge the world. His aim was to show that Jesus Christ is the predicted Messiah. He quotes 65 passages from the Old Testament to prove that Christ is the "fulfilment of the law, the prophecy and hope of Israel." He portrays Jesus Christ as the great Teacher giving his teachings the central place, "with enough of the narrative for an effective setting." The order in which he tells the life story of Christ is rather logical, than chronological. He is in the habit of grouping things, teachings, parables and miracles. Christ our Messiah King, is the central theme of this Gospel. It was the most popular and influential of the Gospels among the early Christians.

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Outline:

1. Introduction. Chap. 1: 1-4: 17.
2. Ministry in Galilee. Chap. 4: 18-13: 58.
3. Crisis and rejection in Galilee. Chap. 14-18.
4. Ministry in Perea. Chap. 19-25.
5. Passion and Resurrection. Chap. 26-28.

MARK.

Contents: Mark was not an apostle, but an evangelist and a colaborer with the apostles. He was the son of a certain Mary, who lived in Jerusalem. His Gospel is the earliest and reflects Peter's thought. His purpose was to portray the wondrous and wonder-working life of Christ, the Son of God, to the minds of the energetic and restless Roman readers. He omits the genealogy, because it would have no interest to them. He emphasizes the "strenuousness of the life and ministry of Jesus." Its keyword is "straightway." He makes use of this no less than forty-two times. He presents Jesus as the Doer, the Healer and the Friend, rather than the Teacher. His Gospel is called "the most vivid of all the Gospels." In its general order it is geographical and chronological. He presents Christ as the Divine Worker, the master both of the visible and the invisible universe.

Outline:

1. Introduction. Chap. 1: 1-13.
2. Work in Galilee. Chap. 1: 14-7: 23.
3. Retirement with Disciples. Chap. 7: 24-10: 52.
4. Closing scenes at Jerusalem. Chap. 11: 1-16: 8.
5. Epilogue. Chap. 16: 9-20.

LUKE.

Contents: Luke, too, was an evangelist, not an apostle. He was a native of Antioch in Syria and by profession a physician. (Col. 4: 14.) He was a companion of Paul in some of his missionary labors and thus had abundant opportunity to learn the facts about Christ's life. He dedicated his book to a Greek named Theophilus (lover of God) "in order that he might have an orderly and accurate account of that which he had previously received orally." His Gospel is the longest of

the four. He relates eleven parables and six miracles not related by the others. For these miracles see Chap. 5: 4-11; 7: 11; 13: 11; 14: 1; 17: 11; 22: 50; For parables peculiar to Luke see Chap. 7: 41; 10: 25; 11: 5; 12: 16; 13: 6; 15: 8; 15: 11; 16: 1; 16: 19; 18: 1; 18: 10. "He presents Christ as the ideal perfect Divine man touching man on all sides and having an interest in man as man. He aims to show the unreasonableness of sin and the beauty of holiness." His Gospel is said to be "the most beautiful book ever written."

Outline:

1. Introduction. Chap. 1-3.
2. Beginnings of Jesus' ministry. Chap. 4-6.
3. The Galilean Ministry. Chap. 7-9: 50.
4. Journey to Jerusalem. Chap. 9: 51-19: 27.
5. Work in Jerusalem. Chap. 19: 28-21: 38.
6. Passion and Resurrection. Chap. 22-24.

JOHN.

Contents: John was the son of Zebedee and Salome. He and his brother James were called the "sons of thunder." "The two principal elements in his character are ruggedness and tenderness." Five New Testament books are ascribed to his authorship. John states the purpose of his book distinctly in Chap. 20: 31. He aims to strengthen the believers' faith in the divinity of Christ in order to perpetuate and perfect their enjoyment of eternal life. He omits many things which the others relate, and relates much that the others omit. He states nothing about the human genealogy of Christ, but emphasizes the preexistence and the divinity of Jesus. He reports about a ministry in Judea of which the others say nothing. He relates several marvellous conversations, which the others do not relate and relates six miracles only one of which is mentioned in the other Gospels, namely the feeding of the five-thousand. His Gospel "is the simplest in style and the profoundest in thought." It presents the Saviour for our "inner life, for our reflection, meditation, and devotion." The four Gospels each set forth in their own way the Incarnation of the Son of God, his wondrous life upon earth, his marvellous death on the cross, and his glorious resurrection.

Outline:

1. Introduction. Chap. 1: 1-18.
2. Work in Galilee, Judea and Samaria. Chap. 1: 19-6: 7.
3. Work in Judea and Perea. Chap. 7-12.
4. Final scenes at Jerusalem. Chap. 13-20.
5. Appendix. Chap. 21.

LESSON OUTLINE:

1. General Survey.
2. Contents and Outline of Matthew.
3. Contents and Outline of Mark.
4. Contents and Outline of Luke.
5. Contents and Outline of John.

REVIEW QUESTIONS:

In what respect does the New Testament differ from the Old Testament? What class of books do we not have in the New Testament, which we have in the Old Testament, and what class are peculiar to the New Testament? Name the biographical books of the New Testament and mention the two groups into which they naturally subdivide themselves. Why do we have four Gospels? Name the special class of people for which each Gospel contains a message. State the distinctive characteristic of each of the four Gospels. In what relation did Matthew stand toward Christ? What is the central theme of his Gospel? Give the outline of his book. With whom was Mark associated in Gospel work? What is the chief purpose of his Gospel? What is its keyword? How does he present Christ? Give the outline of his Gospel. Where did Luke hail from and what was his occupation before his conversion? To whom did he dedicate his book? How many Parables and miracles does he relate which the others do not mention? Name some of these. How does he represent Christ? Give the outline of his book. Whose son was John? What are the two principal elements in his character? How many New Testament books are ascribed to him? What is the chief purpose of his Gospel? What part of the ministry of Christ does he alone describe of the four Gospels? Name a few of the marvellous conversations of Christ, which John alone relates. Name five miracles, which are only related by him. Which great facts in the life of Christ do all the evangelists distinctly set forth?

CHAPTER XII.

THE BOOK OF THE ACTS AND THE EPISTLES OF
PAUL.

Contents: The book of the Acts records the work, which our glorified Lord carried on upon the earth by his Spirit for a period of thirty years through the agency of his apostles and his church. The narrative of this wonderful book begins in the first center of the Christian church in Jerusalem and ends in the last New Testament center of the church in Rome, the metropolis of the world. This book is from the same pen as the third Gospel. Luke, the author, was a co-laborer with Paul and helped to make some of this wonderful history, which it was his privilege to record. In this record he sets forth in order the things which the glorified Christ continued to do in the church by his Spirit. The book is called "The Acts of the Apostles", but it chiefly records the acts of Peter and Paul. Peter is the central figure up to chapter 13, and from there the narrative centers about Paul to the end of the book. It shows how the church began through a great Pentecostal revival in Jerusalem, and how it gradually expanded until it became established among the Gentiles, even in Rome, the capital of the empire.

Outline:

1. The Church of Jerusalem. Chap. 1-7: 60.
2. The Church of Palestine. Chap. 8-12: 25.
3. The Church of the Gentiles. Chap. 13-28.

THE EPISTLES OF PAUL.

General Survey: There are twenty-one books in the New Testament in the form of letters, written by six different authors. Paul wrote thirteen of these, John three, Peter two, Jude one and some anonymous person another one, for no one seems to know who wrote the Epistle to the Hebrews. The epistolary form of literature was common in the Roman world during the first Christian century and hence it was quite natural

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that the great missionary apostle, the founder of many churches, who could not remain with the churches would make use of this kind of messages to establish the Christians in the faith. These Epistles are more than mere letters; they are the "inspired exposition of the principles of Christianity. Some of these letters are elaborate theological essays; others are exhortations on the subject of practical duty; while still others are little more than personal notes."

The Epistles of the New Testament naturally divide themselves into two classes, first the Pauline, second the General Epistles. The Pauline Epistles were either addressed to special churches or to pastors, whereas the general epistles were addressed to the churches at large. The Pauline Epistles may be divided into four groups: 1. The Eschatological group—First and Second Thessalonians. 2. The Doctrinal group—Galatians, First and Second Corinthians, and Romans. 3. The Prison group—Philippians, Colossians, Ephesians and Philemon. 4. The Pastoral group—First and Second Timothy, Titus. In this lesson we will take up the doctrinal epistles in the order in which we find them in the New Testament.

ROMANS:

Contents: The Epistle to the Romans was written from the city of Corinth at the end of the third missionary journey. It was written to a church, which Paul had never visited. He desired to preach the gospel in the great centers of the empire, and hence was desirous to preach it in Rome also. At the time when he wrote this letter his purpose to visit Rome was hindered by the urgency of his going to Jerusalem. After the accomplishment of this mission he designed to visit Rome also. He evidently wanted to establish the Christians at Rome in sound doctrine and practice against the teachers of error through his letter ere he could personally instruct them in the great cardinal doctrines of Christianity. The central theme of this matchless Epistle is justification by faith and not by works. The doctrines of the universality of sin and of the universality of grace are clearly and forcibly set forth in this "inspired exposition of the principles of Christianity." Some one has well said that "this letter is the ripe fruit of twenty

years of service, experience, preaching and prayer in the cause of Christ." The great problem which this Epistle discusses is: How may a man become righteous before God? The answer is given in a summary form in Chap. 1: 16, 17. Righteousness before God is attained through faith in the Lord Jesus Christ. The Epistle is in reality a justification of the apostle's mission to the Gentiles. Tertius, a scribe, acted as his secretary, and Phoebe, a Christian of Cenchrea, who was going to Rome on business, was the bearer of the letter.

Outline:

1. Doctrine. Chap. 1-5.
2. Experience. Chap. 6-8.
3. Dispensational. Chap. 9-11.
4. Practical duties. Chap. 12-16.

FIRST CORINTHIANS.

Contents: Corinth was a great commercial city. It was the "commercial bridge of Asia and the political capital of Achaia in Paul's day." It was situated on an isthmus where the commerce of the world flowed through its two harbors, and where "the vices of the East and West met and clasped hands in the work of human degradation." It numbered about 400,000 inhabitants. Here Paul founded a church during his second missionary journey, when he labored there for eighteen months. He wrote this Epistle from Ephesus. The Epistles to the Corinthians "reflect the earliest conflict of Christianity with the culture and vices of the ancient classical world." Rumors of a bad state of affairs in the Corinthian church came to Paul at Ephesus. Parties had disrupted the unity of the church; one person had fallen into unchastity. The Christians mingled with heathen pleasures and ceremonies. Their assemblies were disorderly. They disputed some of the doctrines of Christianity and called the authority of Paul into question. He combats in his letters to the Corinthians, "the false pride, the false knowledge, the false liberality, the false freedom, the false display, the false philosophy of declining Greek culture."

Outline:

1. Reproof. Chap. 1-6. Sects, Unchastity, Lawsuits.

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2. Correction. Chap. 7-11. Marriage, Meats, Worship, Lord's Table.
3. Instruction. Chap. 12-16. Gifts of Tongues, Assemblies, Resurrection, etc.

SECOND CORINTHIANS.

Contents: The Second Epistle to Corinthians was written from Macedonia during the third missionary journey of Paul. He wrote it to express his appreciation of the fact that his converts heeded his words and recognized his authority as an apostle. The condition of the church had much improved. The guilty one had shown genuine grief and repentance, and the factional spirit had to a large degree subsided. Certain charges, however, had been made against him and he now defends himself against these. This makes his Second Epistle intensely personal.

Outline:

1. Salutation. Chap. 1: 1, 2.
2. Paul's Principles and Ways of Working. Chap. 1: 3-7: 16.
3. The Collection for the Poor, etc. Chap. 8, 9.
4. Paul's Vindication of his Authority. Chap. 10-13.

GALATIANS.

Contents: The Galatians were descendants of the Gauls, who inhabited the northern and central parts of the country now known as France. In the 4th century before Christ the Gauls sacked the city of Rome. In the 3rd century the tide of conquest was rolled back and some of these Gauls remained in Asia Minor in the northern limits of Galatia. The Galatians had the Celtic qualities. "They came of a race, which shook all nations and founded none." They were of a shallow type of mind, quick to receive and also quick to lose impressions. They were enthusiastic followers of Paul at first and by the turn of the hand they became his bitter antagonists. Paul founded this church on his first missionary journey and paid it visits on his other missionary journeys. Judaizing teachers came into their midst and perverted their ideas. They made them believe that the Jewish law was binding on the Christians. Paul's authority and his gospel were both disparaged by them.

He wrote his Epistle in defense of his doctrine and his apostolic authority. It was addressed not to a single church, but to a group of churches, in Galatia. It was written at the close of the second missionary journey from the city of Antioch. It is one of the earliest of Paul's letters to the churches, probably written in the year 52 or 53. It was written before the Epistle to the Romans, as that is practically an expansion of the doctrine of justification by faith in Christ for which he makes a strong argument in this Epistle.

Outline:

1. Introduction. Chap. 1: 1-10.
2. Personal Defense. Chap. 1: 11-2.
3. Doctrinal Teaching as to Standing by Faith. Chap. 3-4.
4. Practical Duties. Chap. 5-6: 10.
5. Autograph Conclusion. Chap. 6. 11-18.

LESSON OUTLINE:

1. Contents and outline of the Book of the Acts.
2. General Survey of New Testament Epistles.
3. Contents and outline of the Epistle to the Romans.
4. Contents and outline of First and Second Corinthians.
5. Contents and outline of the Epistle to the Galatians.

REVIEW QUESTIONS:

What record of events is found in the book of the Acts? Who is the author of the book? What great fact does this book particularly set forth? The acts of which apostles does it particularly relate? Give an outline of the book. How many Epistles do we find in the New Testament? Who were the authors of these Epistles? Why may they be called more than letters? Into what two great classes do they naturally subdivide themselves? Into how many groups may the Pauline Epistles be divided? Name these groups. From what city was the Epistle to the Romans written and for what purpose did Paul write it? What is the central theme of this Epistle? Which two great doctrines are made very conspicuous in this Epistle? How did Paul send it to Rome? Give an analysis of the Epistle. Describe the city of Corinth in which the Corinthian church existed. When did Paul organize the church in that city? What rumors did he hear of the church when he was at Ephesus? What great conflict do the Epistles of Paul to the Corinthians reflect? What evils does Paul combat in

these Epistles? Give an outline of the First Epistle to the Corinthians? What gave occasion to the writing of this Epistle? Why is it so intensely personal? Give the outline of the Epistle. Of whom were the Galatians descendants? How did they come to be located in Asia Minor? What qualities did they possess? How did these qualities come to light in their church life? When was this Epistle written? Give the outline of the Epistle.

CHAPTER XIII.

THE EPISTLES OF PAUL CONTINUED.

General Survey:

The remaining Pauline Epistles, which we are to consider are classified under three heads, namely, the Prison Epistles, the Eschatological Epistles, and the Pastoral Epistles. The Epistles to the Ephesians, the Philippians, the Colossians and to Philemon are called the Prison Epistles because they were written by Paul during the term of his imprisonment. The Epistle to the Thessalonians are called the Eschatological Epistles, because they deal largely with the Second Advent of Christ and with the Last Things. The Epistles to Timothy and Titus are called the Pastoral Epistles, because they are directed to pastors and contain advice for ministers. We will take up the study of these Epistles in the order in which we find them in the New Testament.

EPHESIANS.

Summary: Next to Rome Ephesus was the most important city visited by Paul. Its population was Greek with an Asiatic admixture. It was a great center of commerce, politics and religion. The great Temple of Diana as well as the colossal theatre and the Stadium gave the place special renown. At the end of his second missionary journey Paul paid this city his first visit. During his brief stay he made such an impression upon the city that a tumult was raised against him by Demetrius, which drove him out of town. His enemies feared that the gospel which he was preaching would destroy the great trade in idols in that city. Greed lifted up its voice against the gospel and tried to block its way. It is surmised that Paul's Epistle to the Ephesians was a circular letter to be read to various congregations in the neighborhood. It is probably referred to in Colossians 4: 16, as the letter to the Laodiceans. No heated controversy appears in this Epistle, like that in the Epistle to the Galatians,

nor are there many references to local matters in the congregation in the Epistle. In it Paul shows the believers that the church is the eternal purpose of God. In the doctrinal part of the Epistle the phrase "In Christ" is the prevailing term; and in the practical part "the believer's walk" is the prevailing term. The unity of the church in Christ is the mystery of the ages which is revealed to us in the dispensation of the Spirit. (Eph. 1: 10.) This Epistle describes "the spiritual life in loftiest expressions of power and joy."

Outline:

1. Introduction. Chap. 1: 1-23.
2. Doctrinal. Unity in Christ. Chap. 2-3.
3. Practical. The believer's walk. Chap. 4-6: 17.
4. Conclusion. Chap. 6: 18-24.

PHILIPPIANS.

Summary: Philippi was the first place in which Paul organized a church in Europe. It was a city of some historic note, and became specially noted through the organization of this church. This Epistle was written to a people, whom Paul dearly loved. His friends from this city had sent him tokens of love while he was in Thessalonica (Ph. 4: 15) and now also in Rome. Epaphroditus, a co-laborer in the Lord, brought this contribution to the apostle, and Paul wrote this Epistle at this time and sent it back to the church through the return of Epaphroditus. He gratefully acknowledges their generosity and speaks the praises of Epaphroditus, who had risked his life for the apostle. The whole Epistle breathes a magnificent spirit of contentment in the midst of adverse circumstances. The ideal Christian is magnificently portrayed in this Epistle. It is justly called "the most joyous Epistle", because he admonishes people so strongly to be glad in the Lord. The prevailing theme of the Epistle is Christian joy. "The whole Christian creed, the incarnation, passion, and exaltation of Christ is expressed in Chap. 2: 5-12."

Outline:

1. Introduction. Chap. 1: 1-2: 4.
2. The Doctrine about Christ. Chap. 2: 5-12.

3. Admonition. Chap. 2: 13-3: 1.
4. Warnings. Chap. 3: 2-21.
5. Final exhortation and acknowledgement. Chap. 4.

COLOSSIANS.

Summary: The city of Colossae was situated in the valley of the Lycus river in the Province of Phrygia in Asia Minor. The cities of Hierapolis and Laodicea were near neighbors to this city. The church was founded here, it is believed, through Paul's influence while he labored in Ephesus. Paul had never preached in Colossae. (Chap. 2: 1.) Epaphras, it is assumed, may have founded the church and he came to Rome (Chap. 1: 7) with the story of his troubles. False teachers had invaded the fold and were disseminating their errors. They mingled Oriental philosophy with Christianity, "minimized Christ and exalted forms" and robbed the people of the simple gospel. He counteracts these errors in this Epistle and lays special emphasis on "the Headship of Christ." Paul's sublime doctrine of the Person of Christ is most strikingly brought to light in this Epistle. "Col. 1: 15-20 should be remembered by every Christian as a most remarkable statement of the pre-eminence of the Saviour."

Outline:

1. Introduction. Chap. 1: 1-12.
2. Doctrine on the Headship of Christ. Chap. 1: 13-3: 4.
3. Practical and social duties. Chap. 3: 5-4: 6.
4. Personal messages. Chap. 4: 7-18.

FIRST THESSALONIANS.

Summary: The Epistles to the Thessalonians were written at Corinth during the eighteen months, which Paul spent there on his second missionary journey. Thessalonica was a great commercial center in Europe with a mixed population during the time of Paul. These Epistles are of special interest, because they are the earliest extant writings of Paul and possibly of the New Testament. The church at Thessalonica was founded under great difficulties. A mob drove Paul out of the city after three weeks' labor. He greatly desired to return there and made two attempts to do so, but was hindered.

From Athens he sent Timothy to visit the church and Timothy's return with news from the church gave him occasion to write the First Epistle to the Thessalonians. Paul had evidently preached about the second advent of Christ and these people living, in the constant anticipation of Christ's speedy return, wondered what would become of those who died preceding his coming. This is not a doctrinal, nor a controversial Epistle, but a gentle and affectionate expression of the apostle's appreciation of the faithfulness and of the progress of the believers at Thessalonica. He comforts them in their afflictions, corrects their misapprehensions about future things and warns them against approaching tendencies toward immorality.

Outline:

1. Introduction. Chap. 1: 1-10.
2. Narrative. Chap. 2: 1-4: 12.
3. Doctrine. Second Advent of Christ. Chap. 5: 12-28.

SECOND THESSALONIANS.

Summary: This Epistle was written soon after the first from Corinth for the purpose of correcting some misunderstandings concerning the coming of the Lord. "Some had derived wrong impressions from the previous letter, or some other source, as to the coming of Christ, and imagined he had come and gone and left them behind." The Second Coming of the Lord is the theme of this Epistle. He assures the believers that the day of Christ's coming had not yet appeared and could not until certain things had occurred. The great Anti-Christian evil, the Man of Sin and the Mystery of Lawlessness—some of the things hard to understand in Paul's letters—had not become manifest. These events must occur before that day will come. Daily fidelity in the Christian life is the best preparation for this great event.

Outline:

1. Introduction. Chap. 1: 1-14.
2. Doctrinal. The great day of the Lord. Chap. 1: 1-5-2-17.
3. Conclusion. Chap. 3.

FIRST TIMOTHY.

Summary: Three Epistles, namely First and Second Timothy and Titus, deal chiefly with the duties and the right exercise of the pastoral office and hence they are called Pastoral Epistles. Timothy was a native of Lycaonia, probably of the city of Lystra. His father was Greek and his mother a devout Jewess. He was converted under the labors of Paul, and Paul looked upon him as his spiritual son and esteemed him very highly. "He sent him on several missions and associated his name with his own in writing to 'a number of churches.'" This Epistle was sent to Timothy from Rome, or possibly during the interim between the imprisonments of Paul, while Timothy was in charge of the church at Ephesus. "Grievous wolves" had come among the flock and were doing great harm through the false doctrines which they were disseminating. Paul warns against false speculation and legalistic teaching. He urges upon his spiritual son to lead a life above all reproach and be an example to the flock. The prevailing theme of the Epistle is Church Doctrine and Discipline.

Outline:

1. Doctrinal. The use of the Law. Chap. 1.
2. Public services, especially prayer. Chap. 2.
3. Officers of the Church. Chap. 3.
4. Errors and personal exhortations. Chap. 4.
5. Special classes, elders, widows, servants. Chap. 5.
6. Errors and Greed. Chap. 6.

SECOND TIMOTHY.

Summary: This is the last of all the Epistles, which Paul the great apostle wrote. It may well be called the "swan-song" of the apostle, his ultimate note of triumph. It brings us very near to the persecuted and the suffering apostle. It is more personal in tone even than the First Epistle. He longs to see his beloved son, Timothy, and speaks of the hardships he is enduring and of his expectation of a speedy death. With triumphant hope he looks forward to the day of his death as his coronation day. His lonely heart cries out for sympathy and companionship, in his solitude deprived of the sympathy

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of companions. While he looks forth triumphantly to the end he urges Timothy to renewed fidelity and courage.

Outline:

1. Personal recollections of Timothy. Chap. 1.
2. Charges to Timothy. Chap. 2.
3. Predictions of coming evils in the church. Chap. 3.
4. Last Messages and Testimony. Chap. 4.

TITUS.

Summary: We know very little about this laborer in God's kingdom. He was a Gentile convert taken by Paul to Jerusalem "when he became a test case of the freedom of the gospel and was not compelled to be circumcised." He was placed in charge of the church on the Isle of Crete to finish the work which Paul had begun there. It was during his stay here that the Apostle wrote him this letter. The qualifications of church officers are particularly set forth in this Epistle. This letter was written after the first Epistle of Paul to Timothy.

Outline:

1. Greeting and subject of the Epistle. Chap. 1: 1-5.
2. The kind of officers to be appointed in the Cretan church. Chap. 1: 6-16.
3. The Instructions to be given to the Cretans. Chap. 2: 1-3: 15.

PHILEMON.

Summary: Philemon was a Christian of high position in Colosse. Onesimus, one of his slaves, purloined some of his goods, and disappeared. Coming to Rome he squandered his money and in his distress he came to Paul, heard the gospel and was converted. He now wanted to do his duty, and Paul wrote this letter in his behalf to Philemon. It is the only strictly private letter of Paul in the hands of the church. In this letter he does not speak in an official capacity, but as a "Christian to a Christian brother." This superb letter reveals the tender-heartedness, the sagacity and the exemplary courtesy of the great Apostle. He knew how to plead the cause of

Onesimus, whose name means "profitable," so as to show to Philemon that now he will be truly profitable to him since he returns as "a brother beloved." "The Apostle sets himself to the task of raising the self-respect of the slave and causing the master to recognize his responsibility in Christ and see in the slave a brother beloved; as soon as the Master did this slavery disappeared." The letter was sent to Philemon from Rome, possibly through Tychicus at the same time he delivered the letter to the Colossian church. The central thought of the letter is, Christian brotherhood.

Outline:

1. Salutation. V. 1-3.
2. Thanksgiving. V. 4-7.
3. Statement of the Object of the Letter. V. 8-21.
4. Conclusion. V. 22-25.

LESSON OUTLINE:

1. Classification of the Pauline Epistles.
2. Summary and Outline of the Epistle to the Ephesians.
3. Summary and Outline of the Epistle to the Philippians.
4. Summary and Outline of the Epistle to the Colossians.
5. Summary and Outline of the Epistle to Timothy.
6. Summary and Outline of the Epistle to Titus.
7. Summary and Outline of the Epistle to Philemon.

REVIEW QUESTIONS:

Name the three classes of Pauline Epistles which we are to consider in this lesson. What made the city of Ephesus a city of special renown during Paul's lifetime? When did he found the church there? What proof have we that the impression, which he made on the city was profound? State the special characteristics of this Epistle. Give the outline of it. Where was the city of Philippi located? What special attachments did Paul have to the church at Philippi? Through whom did he send this Epistle to the church? What is the prevailing theme of this Epistle? Give the outline of it. Where was the city of Colosse located? How was the church founded there? What special troubles arose in this church? What is the principal theme of this Epistle? Give the outline of it. Where was Thessalonica situated? From what city were the Epistles to the church at Thessalonica written? Under what difficulties did Paul begin this church? What gave him occasion to write the

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first Epistle to the Thessalonians? Give the outline of the Epistle. What occasion did he have to write the Second Epistle to the Thessalonians? What is the theme of this Epistle? Give the outline of it. Why are the Epistles to Timothy and Titus called Pastoral Epistles? Give a brief life sketch of Timothy. When and why did Paul write the First Epistle to Timothy? Give the outline of the Epistle. Why do we call the Second letter of Paul to Timothy the swan-song of the Apostle? Give the outline of the Epistle. Who was Titus? Of what church did he have charge? What is the theme of this Epistle? Give the outline of it. Who was Philemon and who was Onesimus? How did Onesimus become a Christian? Why did Paul write this letter to Philemon? Name some of the special characteristics of this Epistle. What did the Apostle set himself to do in this Epistle? Through whom was this Epistle sent to Philemon? What is the central thought of the letter? Give the outline of it.

CHAPTER XIV.

THE GENERAL EPISTLES.

General Survey:

There are eight Catholic, or General Epistles, in the New Testament, namely Hebrews, James, First and Second Peter, First, Second and Third John and Jude. They are called Catholic, or General Epistles, because they are addressed to no particular churches or persons. They were composed by five writers, an anonymous author of the Epistle to the Hebrews, James, Peter, John, and Jude. These circular letters have very little resemblance to one another. "They represent different modes of apprehending our Lord and his work and of building up the Christian faith."

HEBREWS.

Summary: The author of this Epistle is unknown. Many arguments exist both for and against its Pauline origin. It contains Pauline doctrine, but its Pauline authorship cannot be established. The time of its production was undoubtedly before the destruction of Jerusalem in the year 70 A. D., because it refers to the temple as still in existence and the sacrifices as being offered. It was written to Jewish Christians who were in danger of drifting back into Judaism on account of disappointment and impending calamity. The purpose of the Epistle appears very clearly in its contents. It aims to show the superiority of Christianity over the Jewish religion and that it is in reality the fulfilment of the Old Testament types and the perfect and final religion. "The author contrasts Jesus with the prophets and shows that in him we have the perfect revelation; he contrasts him with the angels and shows his superiority over them; he contrasts him with Moses and points out that Jesus was as much greater than Moses as a Son in the house is greater than a servant; and finally he proves Jesus to be the perfect High Priest, who by his one offering sanctified us forever, in contrast with Aaron, whose offerings had to be repeated year by year continually without making the

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comers thereto perfect." The glorious preeminence of Christ over all other Mediators between God and man is most strikingly set forth in this wonderful Epistle. It clearly shows that the Christians have better things than the Jews. The expression "better things" occurs thirteen times in the Epistle and forms its keynote.

Outline:

1. Doctrinal section. Chap. 1-10: 18.
 - a) Christ superior to the Prophets. Chap. 1: 1-3.
 - b) Christ superior to angels. Chap. 1: 4-2: 18.
 - c) Christ superior to Moses. Chap. 3-4.
 - d) Christ superior to Aaronic high priests. Chap. 5-7.
 - e) The New Covenant superior to the Old Covenant. Chap. 8-10: 18.
2. Practical section. Chap. 10: 19-13: 25.
 - a) Reasons for steadfastness in the faith. Chap. 10: 19-29.
 - b) Nature, efficacy and duty of faith. Chap. 11, 12.
 - c) Conclusion. Chap. 13.

JAMES.

Summary: This was James, the brother of the Lord. He was overseer of the church in Jerusalem. The central thought of this Epistle is Christian practice. "It is a gospel of good works, of steadfastness and patience." It was addressed to "the twelve tribes which were of the dispersion", to the Hebrew Christians throughout the world. The book is intensely practical. It declares faith without works useless. It lays more stress upon character and conduct than upon doctrine. Its declarations, however, are in perfect harmony with Christian truth. Paul, too, emphasized the fact, that only the faith that works by love, saves. Nothing is mentioned of Jewish ordinances in this Epistle. Its references to Christ are very marked. (Chap. 1: 1; 1: 18; 5: 10.) "It warns against a barren faith, uncharitable judgment, and undue respect for the rich." It countermands the false notion, which many cherished, that faith and faith alone was necessary to salvation. James clearly sets forth the fact that saving faith will reveal itself through good works. The tree of faith is known

by its fruits and these are good works. The Epistle was written from Jerusalem and is quite likely one of the oldest of the New Testament books.

Outline:

1. Endurance of trials. Chap. 1.
2. Faith and works. Chap. 2.
3. True wisdom. Chap. 3.
4. Cause, source, and remedy of evil. Chap. 4.
5. Warnings and exhortations. Chap. 5.

FIRST EPISTLE OF PETER.

Summary: This is called the Epistle of Hope. It is one of the best authenticated books of the New Testament. It is addressed to the Jewish Christians scattered abroad. The general theme, patience in suffering, is mentioned in every chapter. These Christians had a threefold cause of suffering. They first of all suffered as Jews, then as Christians, then as so-called apostate Jews, being persecuted by the orthodox Jews. They were advised by Peter to bear evil patiently for Christ's sake. He urges them to cultivate the passive virtues and to be loyal to the Lord Jesus Christ, who suffered in their stead, so as to make them a "chosen generation" and a "royal priesthood." The Epistle professes to have been written from Babylon. Babylon had a large Jewish population at that time. Some critics claim that the name Babylon is a mystical name for Rome and that the Epistle was written from the latter city. It is still, however, an open question whether Peter ever was at Rome. The Epistle was written before the destruction of Jerusalem 70 A. D. Peter is the author.

Outline:

1. The glory to come at the revelation of Jesus Christ. Chap. 1.
2. Our royal state and the example of Christ. Chap. 2.
3. Exhortations to servants, wives, husbands, etc. Chap. 3.
4. The sufferings of Christ and the blessings of fellowship in them. Chap. 4.
5. Advice to particular classes. Chap. 5.

THE SECOND EPISTLE OF PETER.

Summary: A new danger that had arisen in the churches gave occasion to the writing of this Epistle. Scoffers had arisen who said: "Where is the promise of his coming?" They deprecated the idea of Christ's second Advent. The writer of this Epistle claims to be Peter, an Apostle of Jesus Christ, (1: 1) and that this is the Second Epistle from his hand (8:1). He also claims to have been an eyewitness of the Lord's majesty on the Mount (1: 16). This Epistle was admitted quite late into the Canon of New Testament Scriptures. "In style, thought, and purpose it is admitted to be worthy of the great Apostle." Its central thought is Christian progress. The author exhorts believers to make progress in the divine life. He warns them against false teachers and predicts the fearful doom of evildoers.

Outline:

1. Exhortations to Progress. Chap. 1.
2. Warnings against false teachers. Chap. 2.
3. Defence of Christ's Second Advent. Chap. 3.

THE FIRST EPISTLE OF JOHN.

Summary: The writer of this Epistle is undoubtedly John, the Apostle of Jesus Christ, because it harmonises in style, doctrine and spirit with the fourth Gospel. The Epistles of John are different from all the other Epistles of the New Testament. This may be due to the fact that they were written long after the destruction of Jerusalem and after the death of the other Apostles. This Epistle was probably written during the closing years of the first Christian century. Its object was to set forth clearly the true doctrine of Christ and to correct the errors which false teachers were disseminating concerning the person and work of Christ. Two great propositions, namely, "God is light," and "God is love," are the centers around which its statements revolve. Assurance is the theme of this Epistle.

Outline:

1. Introduction. Chap. 1: 1-4.
2. God is light. Chap. 1: 5-2; 29.
3. God is love. Chap. 3: 1-5: 21.

THE SECOND AND THIRD EPISTLES OF JOHN.

Summary: The Second and Third Epistles of John are private letters to individual Christians. The Second Epistle is addressed to the "elect lady." With regard to this term there seems to be quite a difference of opinion. Some believe a person is meant, whereas others think a church is meant by it. John, however, would hardly use a figurative term, if he meant to address it to a church. No doubt the Epistle was written to some prominent Christian woman of some church. It deals with a visit the Apostle had recently made and exhorts to love and obedience and warns against false teachers.

Outline:

1. Salutation. V. 1-3.
2. Thanksgiving. V. 4-6.
3. Warning. V. 7-9.
4. Exhortation. V. 10-11.
5. Conclusion. V. 12, 13.

The Third Epistle of John is addressed to Gaius, a Christian person, who had hospitably received the brethren. It is without doubt a private letter, commending Gaius for his hospitality and his good works. At the same time he warns against Diotrephes, a certain false Christian, who was creating a serious disturbance in the church.

Outline:

1. Salutation. V. 1, 2.
2. Thanksgiving. V. 3-8.
3. The hostility of Diotrephes. V. 9, 10.
4. Exhortation. V. 11, 12.
5. Conclusion. V. 13, 14.

JUDE.

Summary: This Epistle is by Judas, a brother of James, perhaps the brother of the author of the Epistle of James. As to its contents it bears a striking resemblance to the Second Epistle of Peter. Its keynote is warning against apostasy. False teachers, who were immoral in conduct, had crept into the church and propagated their errors. From the character of the contents of the Epistle it would seem that it was addressed

to Jewish Christians in Palestine. It is believed that it was written before the destruction of Jerusalem A. D. 70. With the style of an Old Testament prophet the writer warns against the heresies, which had crept into the church and describes with strong terms and striking illustrations the terrible doom which awaits these evildoers. "They are compared to the people before the flood, to Sodom, to the fallen angels, to Cain and to Balaam."

Outline:

1. Introduction. V. 1-4.
2. Warnings. V. 5-19.
3. Exhortations. V. 20-25.

LESSON OUTLINE:

1. General Survey.
2. Summary and outline of the Epistle to the Hebrews.
3. Summary and outline of the Epistle of James.
4. Summary and outline of the Epistles of Peter.
5. Summary and outline of the Epistles of John.
6. Summary and outline of the Epistle of Jude.

REVIEW QUESTIONS:

Name the eight Catholic, or General Epistles of the New Testament. By how many authors were they composed? Who were these authors? Can the Pauline authorship of the Epistle to the Hebrews be established? Why do we believe that this Epistle was written before the destruction of Jerusalem? What was the great purpose of this Epistle? What expression forms the keynote of this Epistle? Give the outline of the Epistle. What is the central thought of the Epistle of James? To what class of Christians was it addressed? What false notion did it particularly combat? What is the relation of good works to faith? When is it supposed that this Epistle was written? Give the outline of it. What is the First Epistle of Peter called? To whom was it addressed? What threefold cause of suffering did these Christians have? From what place was this Epistle written, and when? What gave occasion for the writing of the Second Epistle of Peter? What does the writer of this Epistle claim to have been? What internal evidence shows that it was produced by Peter? What is the central thought of the Epistle? Give the outline of it. What evidence do we have that the First Epistle of John was written by the author of the fourth Gospel? When were John's Epistles

written? What is the object of the first Epistle of John? Around which two great propositions do its statements revolve? Give the outline of it. What kind of letters are the Second and Third Epistles of John? To whom were they addressed? What is the purpose of the Second Epistle? Give its outline. What was the purpose of the Third Epistle of John? Against whom does he warn? Give the outline of the Epistle. Who was Jude, the author of the Epistle of Jude? With what other general Epistle does this Epistle have a striking resemblance? To whom was it most likely addressed? When was it written? What is the purpose of this Epistle? Give its outline.

CHAPTER XV.

THE BOOK OF REVELATION.

Summary: There is only one prophetic book in the New Testament, which is known by the name "The Revelation by Saint John the Divine." It is the last and the greatest book of the Bible. It belongs to a class by itself known as the so-called Apocalypses of which Daniel in the Old Testament is the earliest. In apocalyptic literature the form given to the prophet's message is that of a vision and emblematic representation. "Such a form assumes the lifting of the veil, which hides the spiritual world, bringing into view the realities in earthly symbols. Some of the symbolism of the book is directly or indirectly derived from the earlier prophecies, from the books of Daniel, Zechariah, Ezekiel and even from Babylonian sources, but whether borrowed from other sources or created by the author these figures are simply the material out of which the author constituted the vehicle for his thought; they are merely the alphabet of his language."

The position of this book in the Bible is quite appropriate. The Epistles form the prelude to this final unveiling of the future struggles and triumphs of the church. It gathers up preceding prophecies and translates them into anticipations of the advent of a new heaven and a new earth. The Apostle John is no doubt the author of this unique Apocalypse. Though the style of this book varies from the style of his other productions the weight of authority is in favor of his authorship. The future was unveiled to him by Jesus Christ, while he was in exile on the Isle of Patmos. That little lonely Isle became his observatory from which he obtained glimpses of coming events down to the end of time and into the ages of eternity. Research as well as early traditions point to the fact that John's banishment to this Isle took place under the emperor Domitian (94-96). This book is therefore not one of the earlier, but rather of the later books of the New Testament. The expectation of a New Jerusalem to take the place of the Holy City would not be awakened before the destruction of Jeru-

salem; but after that event it became "a glowing hope intimately associated with a golden age."

This marvelous book begins with a song of victory and ends with a vision of the glory of the triumphant church in the heavenly Jerusalem. "It declares the rise of mighty mysteries of iniquity, the impenitency of the world, the final conflicts, the triumph of Christ, the last judgment and the resurrection, the coming of heaven and the happy state of the redeemed." The primary object of this book was to encourage and strengthen the faith of the churches at a time of sore trials and impending calamities. It begins with the Lord's promise, "Lo I come," and ends with it and the church's prayer, "Come, Lord Jesus." It teaches plainly that there will be an end to all the trials and that then all visions will be fulfilled. The immediate outlook of the church would awaken despair, but the ultimate outlook awakens triumphant hope. "God and the Lamb must triumph." A blessing is attached to the reading of this book and a malediction against any tampering with it. (Chap. 2: 3; 18, 19.) Symbolic language abounds in it. The symbolic numbers, seven, four, and twelve, play an important part in its prophetic declarations. Seven is the symbol of completeness, four the symbol of universality and twelve the symbol of God's people.

The three well-known schools of interpretation of this book are the Praeterist, the Historical and the Futurist. The Praeterist claims that the fulfilment of these visions is a thing of the past, having occurred at the end of apostolic days; the Historical claims that the fulfilment is now taking place along the lines of historical development; and the Futurist claims that the fulfilment of these visions will take place either immediately preceding or succeeding the second advent of Christ. There may be some truth in each one of these schools of interpretation; but they fail to bring to light the whole truth. History will no doubt in course of time furnish the Commentary to the great visions of John the Seer. Even if its unseen mysteries cannot all be disclosed, it is of infinite value to the church to have this book to encourage it in its present struggles with the powers of darkness and to direct its view to the future completion of its redemption.

Outline:

1. Introduction. Chap. 1-3.
2. Revelation. Chap. 4: 1-22: 5.
3. Conclusion. Chap. 22: 6-21.

**APPROXIMATE DATES ASSIGNED TO THE BOOKS OF
THE NEW TESTAMENT.**

Books.	Approximate Dates of Composition.
James	Between 45—52.
1 Thessalonians	“ 52—53.
2 Thessalonians	“ 52—53.
Galatians	“ 54—58.
1 Corinthians	“ 57—58.
2 Corinthians	“ 57—58.
Romans	About 58.
Philippians	Between 62—63.
Philemon	“ 62—63.
Colossians	“ 62—63.
Ephesians	“ 62—63.
1 Timothy	“ 63—67.
Titus	“ 63—67.
2 Timothy	“ 63—68.
Jude	“ 62—65.
1 Peter	“ 58—64.
Mark	“ 68—70.
Matthew	“ 70—75.
Luke	“ 70—80.
Acts	“ 70—80.
2 Peter	“ 65—68.
Hebrews	“ 66—90.
Revelation	“ 90—96.
John	“ 90—100.
1 John	“ 90—100.
2 John	“ 90—100.
3 John	“ 90—100.

LESSON OUTLINE:

1. The Book of Revelation.—Summary of—
2. Outline of the book.
3. Approximate dates assigned to books of New Testament.

REVIEW QUESTIONS:

What is the name of the only prophetic book of the New Testament? To what class of books does it belong? What

form does the message of the prophet assume in the apocalyptic class of literature? Why is the position of this book in the Bible quite appropriate? When and where was this Book written? How does this Book begin and how does it end? What great facts does it declare? Which symbolic numbers play an important part in this Book and what is their significance? Name the three well-known schools of interpretation of this Book. State their claims. What will be the real commentary on this Book? What special value is the Book to the church? Which are some of the earliest of the New Testament writings? Name some of the latest of the New Testament Books. In which half of the last half of the first century were the most New Testament Books written? Which author wrote the latest Books?

GENERAL REVIEW OF THE BOOK AND ITS BOOKS.

- I. Why study the Bible?
- II. How study the Bible?
- III. What is the origin of the Bible?
- IV. How did we get our Bible?
- V. What is the meaning of the term Bible?
- VI. State the number of its authors; centuries of its composition and the number of its Books.
- VII. Give the divisions of the Old Testament and the number of Books in each division.
- VIII. State the divisions of the New Testament and the number of Books in each division.
- IX. State the contents of the Pentateuch, book by book.
- X. Give an analysis of the twelve histories.
- XI. Give an analysis of the poetical books.
- XII. Give an analysis of the major and minor prophets.
- XIII. Analysis of the Gospels, one by one.
- XIV. Give an analysis of the Book of the Acts and the Epistles of St. Paul.
- XV. Give an analysis of General Epistles and the Book of Revelation.

The Pupil.

**“Suffer little children and forbid them not to come
unto me, for of such is the kingdom of Heaven,” Matt.
19: 14.**

THE CHILD

“The child is indeed a bit of the Kingdom of Heaven. He is artless and unaffected; he is willingly dependent; he thinketh no evil; he has faith in all things; he loves as the sunshine, and tells his love with perfect unconsciousness; he is spontaneously and enthusiastically optimistic. It is the child alone that keeps the world sweet and hopeful. Without childhood the race would drift into pessimism and hatred and despair.”—**Prof. Patte.**

“The most sublime Psalm that can be heard on this earth is the lisping of the human soul from the lips of childhood. This confused murmur of thought, which is as yet only instinct, holds a strange, unrealizing appeal to eternal justice; perchance it is a protest against life while standing on the threshold—a protest unconscious yet heart-rendering. This ignorance smiling at infinity lays upon all creation the burden of the destiny, which shall be offered to this feeble unarmed creature. If unhappiness comes, it seems like the betrayal of confidence. The babble of an infant is more and less than speech: it is not measured and yet it is a song; not syllables and yet a language—a murmur that began in heaven and will not finish on earth; it commenced before human birth and will continue in the sphere beyond.”—**Victor Hugo.**

CHAPTER I.

GENERAL AND SPECIAL CHARACTERISTICS OF THE PUPIL.

It has been truly said that the teacher must know the three “M’s Matter, Mind and Method” in order to succeed in his great work “of stimulating the growth of the soul” and of “bringing into fruition native potentiality.” A knowledge of the matter to be taught alone will not enable a

person to teach successfully without a knowledge of the mind, which is to be taught. The teacher must know how the mind learns; how it assimilates knowledge, and how it reproduces and gives expression to thought. The Science of Psychology shows us how the mind functions, describes its laws, and these furnish us the principles of education. Where psychology or the knowledge of the operation of the mind ends, pedagogy or the art of teaching begins. Hence, the study of the pupil is as essential as the study of the truth, which we are to impart to the pupil. A distinguished psychologist says: "The real center of the educational process is the pupil. Around him the curriculum, environment and the teacher revolve." The term pupil is, however, in the Bible school, a more comprehensive term than in any other school, because in this school we have pupils from all stages of life, from the period of childhood, youth and maturity. No one ever finishes his education in this school until he is transferred from the sphere of limited knowledge to the realm of perfect knowledge. All pupils of the Bible school possess some characteristics in common, which might be called general characteristics, and other characteristics as special characteristics, due to their unique individuality, as well as to the various stages of development through which they pass onward and upward to maturity. A knowledge of the general characteristics of pupils will enable us to secure a more perfect knowledge of the special characteristics of each pupil.

General Characteristics of the Pupil.

1. **Self-Consciousness** is a characteristic every pupil possesses. Without self-consciousness, "we can know nothing, feel nothing and will nothing." Prof. Roark says: "It seems to me that upon consciousness should be placed our moral responsibility, as well as upon the will, and that it is nearer the truth to speak of a free consciousness than of a free will. By this power the mind is aware of itself and of its own acts." Prof. Roark defines it as follows: "Self-consciousness may be defined as a basic faculty or fundamental power of the mind, by which it is aware of its conditions and acts as being its own, and by which it knows that it is the same mind all the time."

Prof. Hopkins defines it in briefer form in this manner: "Consciousness is a knowledge of the mind by itself as the permanent and indivisible subject of its own operations." By means of this marvellous power we possess the sense of our personal identity. We are always certain of being the same person all the way through the various stages of development from childhood to old age. There is a unity and a continuity in this sense of self-consciousness, which makes it a center around which all life's experiences and limitations revolve in an unbroken and never ending series. It binds together with a Gordian knot the present and the past in our personal life, and makes it impossible for anyone to get away from himself.

Prof. Roark says: "The world has need of people who let their consciousness permeate their work."

2. Every pupil is endowed with the great Faculties of the human mind, the Intellect, the Sensibilities and the Will.'

The mind is that "which thinks, feels and wills." The senses form the presentative faculties through which impressions flow into the mind. The intellect, as the representative faculty, receives these impressions, formulates them through reason and judgment into related knowledge. Memory, the retentive faculty, stores them away in the treasure house of inward truth. The mind is also endowed with intellectual emotions, such as surprise, wonder, admiration, hope, fear, shame; with humorous and aesthetic feelings; with moral emotions like pity, sympathy, awe and reverence and with conscience, "the feeling of oughtness." It is, furthermore, endowed with benevolent and malevolent affections, with the feelings of love and hatred, and above all these marvellous powers we find ourselves endowed with the power of the will, the power to determine and to execute, either to suppress activity or to express in action its purposes. All the faculties of the mind can be made serviceable to the will, if the will acts in harmony with reason and conscience. These marvellous faculties make possible the highest exercise of the soul, namely, the exercise of faith, for in this exercise the intellect, the feelings and the will are called into operation, and this highest exercise of the mind makes the invisible real to us and brings us into fellow-

ship with God, and makes possible the transformation of our character into his likeness.

3. Every pupil is actuated by Desires, Propensities, Instincts and Habits.

Among the intellectual desires are curiosity, a hunger to know, self-love, the desire for approbation, ambition, the desire to excel in some way, imitativeness, the desire to do and be like others, and a desire for society and companionship. Among the moral desires is a desire for harmony with God. Among the propensities, we find propensities toward that which is right and toward that which is wrong, tendencies away from God, as well as tendencies toward him. An innate tendency toward wrong is realized by the pupil in early childhood. The little chap who used profane language said, when he was asked "Where did you hear that?" "I did not hear it, I thought it." Out of the heart proceed evil thoughts. The heart is not a clean slate, but an impure fountain. This fact must be borne in mind in order to present Christ as a Savior and an Example to the pupil, one whom we are to follow and one who gives us the power to follow him.

Sully says: "So far from saying that childhood is awfully bad or beautifully perfect, we should say it is a disorderly jumble of impulses, each pushing itself upwards in lively contest with others; some toward that which is bad and others toward that which is good. It is on this motley group of tendencies that the hand of the moral cultivator has to work, selecting, arranging, organizing into a beautiful whole."

Instincts actuate each one of us either in a right or in a wrong direction.

Actions, it is said, are ordinarily partly instinctive, partly voluntary and partly habitual. Dr. Weigel says: "Instincts are natural tendencies to act in certain ways which result from an inborn organization of the nervous system." These are inherited both from our remote and our immediate ancestors.

We do many things instinctively, which we never need to learn to do. Our instincts are so variegated and numerous that they cannot be satisfactorily classified. By fifteen or sixteen years of age the whole array of human instincts is complete. These instincts must be detected by the teacher, and he must

endeavor to control them. They may be controlled by disuse or by substitution. They are controlled by disuse when the situation and the means that would awaken them are never presented to the pupil. They can be controlled by substituting good things in place of the evil the pupil craves to do instinctively. Give the child with destructive tendencies constructive work to do. Swing the full force of his instincts into channels that are worth while. Instincts, if not wisely directed, may lead to evil deeds. If wisely directed, they become forces that lead upward.

Every pupil is more or less a bundle of habits. Habits are formed from the cradle to the grave, but the bulk of our habits are formed in the period of childhood and youth. "Habits," it has been truly said, "are not built out of resolutions, or high emotions, but repeated actions." An act once performed can be more easily performed the second time. An act, like a teardrop flowing down over the cheek prepares a course over which other tears may flow, and paves the way for similar acts. Acts cut channels through which subsequent actions flow. The more frequently the act is performed, the more deeply the habit becomes rooted, until we are finally controlled by the law of habit and do either evil or good unconsciously. Right habits are like ministering angels helping the pupils onward and upward in the right way of thinking and acting, and wrong habits are like dead weights dragging them downward to lower habits of thinking and acting. Evil habits must be overcome and right habits formed. Evil habits can be overcome by the formation of good habits. We must overcome evil with good.

The Special Characteristics of a Pupil.

These are due:

1. **To his unique individuality.** There are no two individuals exactly alike. The Lord makes no duplicates. Duplicates are self-made, not divinely made. God makes only originals. Every person is stamped with a unique individuality, and hence we must study each pupil individually in order to be able to read him like a book. We can learn to know pupils fully only when they are free from all conventionality

and let themselves go, giving free vent to their inner self. One must meet them on the play grounds and in the homes until they become intimately acquainted and open up the inmost casket of their hearts.

2. To the gradual development and unfolding of all his latent powers. Some of these powers unfold in the period of childhood, others in the period of youth and still others in the period of manhood and womanhood. Characteristics of one period of life disappear in another. When we reach the period of manhood, we lay aside many characteristics of childhood and youth. In order to know the pupil all the way through life we must know the dominant characteristics of early childhood, middle childhood and later childhood, as well as the dominant characteristics of early and later adolescence and those of the period of maturity. Hence we must acquire a knowledge of the development of the different powers, which take place at different times and at varying rates. In other words, we must pursue child study, the study of youth and the study of adult life.

Chap. I. LESSON OUTLINE:

1. Nec. of know. of three M's., Matter, Mind, Method.
2. Spec. sig. of Pup. in Bib. S.
3. Gen. Char.
 - a) Self-Cons.—b) Fac. of mind. but Sen. W.—c) Act. by des. prop. Inst. Hab.
4. Spec. Char.
 - a) Unique ind.—b) Grad. devel. and unf.

REVIEW QUESTIONS.

1. Which three "M's" must the teacher know in order to be successful?
2. What is the relation of psychology to pedagogy?
3. Why does the term pupil embody a more variegated meaning in the Bible School than in other schools?
4. Why should we possess a knowledge of the characteristics which pupils possess in common?
5. What do we understand by the self-consciousness of the pupil?
6. Why is proper self-consciousness of such great significance?

7. What are the three great faculties of the human mind and what is the special function of each?
8. Name some of the leading emotions of the human heart.
9. Which is the highest exercise of the soul and why?
10. Name a few dominant desires of the mind.
11. What propensities do we find in human nature?
12. What is in reality the state of the heart during the period of childhood?
13. What do we understand by the term instincts and how should they be directed and why?
14. How are habits formed and of what significance are they in the formation of character?
15. How can evil habits be overcome?
16. What special characteristic does the pupil possess?
17. How can we most effectively learn to know each pupil?
18. Why must we pursue child study, the study of youth and of adult life, in order to learn to know the pupil?

CHAPTER II.

THE PUPIL IN THE PERIOD OF INFANCY (CRADLE ROLL).

The Christian era is the era of childhood. Christ exalted childhood in the eyes of the world. He is its peerless champion. He taught us plainly that childhood must not be undervalued, but that these little messengers from heaven are the special envoys of the King of kings.

The church is only beginning to awaken to the fact that Christ has a kingdom in the cradle, and that "the conservation of the child is better than the reformation of the man." Dr. Atkins says: "The neglected child is a millstone around the neck of society to-day." The church must awaken more fully to the fact that its supreme and foremost business is the conservation of the child rather than the reclamation of the adult. It cannot afford, in its attempt to reclaim the adult, to neglect the child. Much of the work of reclamation would be prevented if the child would be conserved for the Kingdom of heaven. The work of child nurture should be done and the work of reclamation of the adult not be left undone.

The church has, during recent years, laid its benignant hand upon the infant in the cradle. It has, through the Sunday-school, organized the Cradle Roll and has through this form of organization established a bond of sympathy between the church and the home. It has brought under its protecting wing millions of the forty million babies which are born annually. It endeavors, through this blessed measure, to start little children in the right way. The Cradle Roll Department is the prelude to the Sunday-school as the Home Department is its postlude. The former contains candidates for the Sunday-school Army, whereas the latter is composed largely of veterans of this army.

The far-reaching significance of babyland is being recognized today more than ever before. The first three years of a child's life count most. They are preeminently years of absorption and impression. The beginnings of life are exceed-

ingly important and the training of the child should begin at the beginning of its career. The period of infancy is all-important.

During this period:

1. The Child gains a marvellous mastery of its muscles. It enjoys during this time a rapid growth. Its weight doubles in six months, and increases fourfold during the first three years of its life. It is full of pent up energy and is impelled thereby to incessant activity. This perpetual motion simply gives an outlet to its great energy because energy must find an outlet. It must either explode or cease to generate. If it ceases to generate that means death. The child is also impelled by the many sensations that come to him through his hungry senses, to arouse his muscles. He reaches for the things within his sight and turns towards the sounds he hears, and lays his hands upon everything within reach and plays with what he gets within his grasp. He is impelled also to action by his native instinct and by the ideas that spring up within his mind. Many things he does instinctively without being taught, and others he does as a result of this thought. Whatsoever comes into his mind, he will, by an innate impulse, either say or do.

Impelled by inner and outer causes of incessant activity he develops muscle power so that he can eventually master the difficult art of walking. He learns to know some great laws of physics when he becomes able to maintain his equilibrium and when he propels himself from place to place, he learns to be able to make use of the wonderful mechanism of his body in a marvellous way. Without activity the child would never acquire strength or skill. Its activity should, therefore, not be repressed, but rather directed into safe channels.

2. The Child secures a working Knowledge of its Mother Tongue. Children "endeavor to get mentally near to us to enter into full fruition of human intercourse." For this reason they endeavor to master our language. It requires a great deal of repeated and persistent effort on the part of the child to produce our verbal sounds, to learn to know and speak the names

of things and to frame sentences to represent their ideas. Many quaint names are coined in childhood's vocabulary and many peculiar sentences are constructed, but without the idea of text-book, schools or teachers. Only with the help of parents and the folks at home they master the language in such a way that they are capable of putting into form the many questions that arise in their minds, so that they get to be living and moving "interrogation points" and chatterboxes that are in perpetual motion.

"By two years of age the average child," says Dr. Athearn, "has used five hundred different words."

3. The Child begins to develop Habits which enter into and determine the Character of Adult Life. These habits are formed by the instincts and impulses of its nature. "Instincts are said to be inborn tendencies towards specific modes of behavior," and "impulses," says Dr. Athearn, "are snobbed or unravelled instincts." Some instincts and impulses will disappear through disuse. The child should be so directed that its instincts and impulses will not lead it to the formation of habits detrimental to itself and others. The instinctive impulses of fear and anger should not be misused, but should be so directed that they will tend to the self-preservation and the self-protection of the child, that its fear in later life will cause it to flee from the foe that is greater than its own force, to a place of safety, and that its anger will cause it to protect itself and others against foes that it will be able to overcome. Wrong habits that can be formed so early in life, will be detrimental to the child all the days of its life.

4. The Child begins its play life, which is one of the most important factors in its Development. The child actually lives in a world of play. "Play," says R. H. Edwards, "is for children a shining gate that opens wide to life, to society, endurance, co-operation, natural growth and the subordination of one's desires to common ends." The child's play is not a worthless waste of time, but is of real value.

"Play," says Col. Parkes, "is God's method of teaching children to work." It is stated that the Duke of Wellington,

when he passed the playground of the school he attended when a boy, exclaimed: "There the Battle of Waterloo was fought." His play life prepared him for his adult life. The small child plays simply for the sake of playing, not for amusement. It does not play games according to rules. It plays alone. Its senses and muscles are called into active operation more than its mind during its play. It enjoys the free repetition of immediate activity in sensation. Its plays are imitative. It does what it sees others do. Its play life helps to develop its body and its mind, and helps to prepare it for its future occupation.

The enchantment of play prepares the little girl, through her deep and sympathetic doll interest for the great sphere which it will ultimately occupy as "the queen of the home," and the same enchantment of play along the line of boy life, will enable boys ultimately to play their part in the great drama of life.

5. The Child lives in a world of make-believe, in the realm of fancy. It is intensely imaginative. It thinks in the realms of life, and tends to personify everything. "Childhood is the age for dreams; for living a life of happy make-believe." The child beautifies its little world by a fanciful reading of everything. He calls the stars "eyes," and a little lad of nineteen months, looking at his mother's spectacles, called them "windowglasses." "Children attribute life and sensation to objects that we serious people regard as lifeless." To the child everything lives and nothing dies. There is abundant life and life eternal in the child's world of make-believe. The little girl imagines her doll a living thing and the little boy his toy horse a living creature. The little girl will resent the suggestion that her dolly is dead, and the little boy that his horse is not a real horse. Sully tells of a little lad, who had a toy horse and spoke of it in this wise: "No tarpenter (carpenter) made Dobbin (horse's name). He is not wooden, but kin (skin) and bones, and Dod (God) made him." He would not allow people to speak of his horse as "it," but emphatically tell them: "You mutten tay it;" you must tay "he." "

Weigel says, "The child comprehends no symbolism save that of imagination. In his dramatic play he has no difficulty

in making one thing stand for another." He makes the containing dish the symbol of that which it should contain. Thus children make invisible bread and tea and meals. I well remember how I sat down at the table of a little girl as her guest, at her imaginative meal. She would hand me an empty dish and say: "This is bread," a cup and say: "This is coffee, it is hot, be careful you don't get burned." These little folks through their magic wand fill the rooms in which they play with playing companions, the world in which they move with living creatures, a creation of their own imagination. "Say, papa," said a little boy to his father as they were travelling on a street car through a town, "see that lion climbing up the telegraph pole?" His papa could not see any. "Yes, papa, there he is, see its tail on the side of the pole?" And then he said: "There is an elephant climbing up that other telegraph pole." They were all reality to the little fellow with a powerful imagination. Possibly the imagination worked so powerfully on the retina of the eyes of the little fellow that he really saw these creatures. The child with a powerful imagination will create for himself a world of terror, or he will tell stories which seem to be untrue. The child's fancy must be understood to enter into some of his fears. The child on account of a fanciful disposition is exceedingly fond of stories. When they are full of life and action and within the grasp of his comprehension, they enlarge his world of fancy and marvellously increase his world of joy.

6. The Child lives in a world of Mimicry. He is a marvellous imitator. He will imitate the sounds he hears, or the acts he sees. We find that imitation is one of the earliest instincts and it plays an important part during the early period of childhood. He repeats all the sounds of animals and birds, the bleat of the lamb, the bark of the dog, or the mew of a cat. He delights in the imitation of all he hears. He imitates the actions he sees performed in the home. The little girl will act like mother or grandmother; the little boy will act like his father or grandfather. Parents can see a reflection of their own conduct in the conduct of their children. Much of the imitation of the child is reflex. The acts of others lead the child by way of suggestive actions to their imitation.

It is said that the stammering child has a bad effect on other children, but a good deal of imitation is voluntary and some of it dramatic. The child imitates animals and persons. He tries to act deliberately as others do. He aims more to do as others do, than to be as others are. This tendency to mimicry on the part of the child makes it necessary that the parents and the members of the family be on their guard not to do anything they do not want the children to do.

7. The Child lives in a self-centered world. He is the center of his little world. Everything seems to revolve around him. Everything and everybody must minister to his comfort and enjoyment. His calls must receive attention, his pains must be averted, and his pleasures sought. Social and altruistic instincts have not yet appeared in the domain of his own being. He is the center of the social circle and all social and altruistic efforts must come his way. If he plays with other children, or if he likes to be with others, they must minister to his enjoyment. Later in life he must be led out of egoism into altruism. The same family which cultivates his egoistic inclinations will later impart unto him his first altruistic lessons. He is very keenly sensitive to the personal attitudes of others. Smiles please him, frowns deject him. His feelings are not deep and tears and smiles follow each other in rapid succession. "He instinctively fathoms the dispositions," says Dr. Weigel. "Nature has put him close to the heart of men."

This child that gains a mastery of its muscles, secures a working knowledge of its mother tongue, develops habits that determine its character for life, which has entered into its playlife and into its world of makebelieve, as well as into its world of mimicry and its self-centered life, receives during this period its first impressions, and these remain more or less with it all through life. Dr. Cope says, with regard to our first impressions of God: "We all carry to a large degree our childhood's view of God."

The child in the period of infancy should be in an atmosphere of Christian love. It should be in an environment where it can learn a clean vocabulary, where it can see acts that it

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can safely imitate, and where it obtains impressions that will be a permanent blessing to it.

The Cradle Roll attempts to exalt both childhood and parenthood. It endeavors to bring religious influence into the home and to bring the home into living touch with the church. Frank L. Brown says: "Through a Cradle Roll the church is bound to the home by the single chord of a child, which may become a cable to reach to church and to heaven."

The Cradle Roll Department can especially be helpful to mothers. "It can help the mother as the child's first teacher of religion to become so thoroughly instructed that she will be able to answer the questions that will be put to her by baby lips." It can also bring information along other lines that will be helpful in bringing up the child. The Cradle Roll Workers call on the mother and open a way for pastoral calls. Mothers are invited to special mothers' and Cradle Roll Meetings. Parents are invited to the church on special occasions. Birthday remembrances will demonstrate the church's interest in the child. The work of the Cradle Roll will be more fully described in another part of this volume and in the third volume on the "Work."

Chap. II. LESSON OUTLINES:

1. Chr. era era' of ch. Chr. exalt. ch.
2. Church awak. to f. that cons. of ch. bett. than ref. of ad.
3. Org. er. R. bond bet. S. S. & home.
4. Sig. of earl. Ch. First 3 years count most.
5. What. Ch. does dur. per. of Inf.
 - a) Gains mast. of mus.—b) Sec. work know. of moth. Tong.—c) Dev. Hab. that det. Ch. of ad. life.—d) Play lif. by—e) Lives in a w. of makeb.—f) World of mim.—g) Self c. w.

REVIEW QUESTIONS:

1. Why may the Christian era be called the era of childhood?
2. To what great fact is the church beginning to awaken?
3. Of what especial benefit is a Cradle Roll?
4. Of what significance is the period of infancy?
5. How and when does a child gain a mastery of its muscles?
6. How is it impelled to almost ceaseless activity?

7. How and when does it secure a working knowledge of its mother tongue?
8. Why are the habits of early life of such tremendous significance?
9. How can the formation of evil habits be prevented?
10. Of what significance is the play life of the child?
11. Why does a child live in a world of make-believe, and of what value is the world of fancy to it?
12. What does the child imitate and why?
13. Of what value is the mimicry of a child in his training?
14. What makes the child self-centered?
15. Why are first impressions of such tremendous significance?
16. What does the Cradle Roll attempt to do?
17. How can it be made specially helpful to the homes and to a church?

CHAPTER III.

THE PUPIL IN EARLY CHILDHOOD. (BEGINNERS.)

The period of early childhood covers the years between three and six. Children of this age are placed into the Department of Beginners in the Sunday-school. This is called the Department of Beginners because its pupils are starting out on the road to knowledge. It is the Kindergarten period of a Bible School. It bridges over the period between the Cradle Roll and the so-called primary age. It bridges over the playlife of a home and the instruction of the school in such a way that the child feels perfectly at home in it.

Children of this age must be put into a class by themselves, because they have special physical, intellectual and spiritual needs. They require rest and food frequently; they need truth put to them in so simple a way that their minds can grasp it, and they need spiritual nurture adapted to their needs.

The pupil in early childhood is blessed with special characteristics which the teacher must know in order to be able to know what to do for him. The pupil of this age is blessed:

1. With hungry senses. He wants to see, to hear, to taste, to smell, and to feel. Dr. Athearn says: "The child's ears are hungry and he demands noise; his eyes are hungry and he must have color and form; his nose is hungry and he seeks the odors of the flower garden and the field, and his fingers are hungry and he must touch something. He is hungry and thirsty for sense stimulation."

The gateways of the pupil's senses are wide open and he is ready to become acquainted with the facts of the wonderful world about him. The child is intensely interested in the things that appeal to his senses, especially the senses of sight and touch. Opportunities must be presented to him to use his senses as fully and as accurately as possible. His senses must be trained to observe, because his knowledge of the world around him must come to him through his sense perceptions. Mrs. Lamoreaux says: "Since the only ideas the child will receive

of the lesson must come through his senses, and bodily activity, and since of his senses, sight and touch make a clearer impression than hearing, large use should be made of these."

Even some abstract truths are brought to a child's mind in a concrete way through the living example of pious parents or teachers. The child learns to know what the love of God is through its likeness to the love of father and mother. The impressionable senses of the pupil make it possible for the teacher to make effectual and abiding impressions upon his mind.

2. With a hungry mind. These little folks are full of intense curiosity. Curiosity is nothing but mental hunger, a desire to obtain answers to the multitudinous questions that spring up in the child's mind. It is the forerunner of investigation. Without curiosity the child's interest could not be aroused nor its attention secured. But its hunger for answers to its manifold questions makes it eager to learn. Children of this age pester their parents with questions from morn till night. A little girl that we knew kept troubling her mother with a volley of questions, when her mother impatiently commanded: "Margaret, be still!" But Margaret replied: "Well, how can I learn, mother, if I do not ask questions?" The child comes into the world ignorant and it is endeavoring to shake off a good deal of the load of ignorance with which it finds itself burdened. Even its intuitive knowledge, its direct knowledge, will only appear after it has acquired some other knowledge. The brighter the mind of a child the greater the quantity of questions. Dr. Weigle says: "Curiosity is one of the earliest as it is one of the most permanent of human instincts. It manifests itself as sensory curiosity—a tendency to prolong sensation and to reach new ones. Later, rational curiosity appears—a desire to learn the relation which things have to one another and a tendency to draw and test conclusions respecting himself—in direct experience."

The child needs patient and tactful friends to direct his curiosity along safe and helpful lines.

3. With a spirit of restlessness. The children of this age are "very mercurial." They cannot sit still any length of time. The Lord does not want them to sit still; he

wants them to move. One of the natural laws of development is self-activity, and hence children must be in perpetual motion as long as they are awake. They cannot help their restlessness, they were made to move. They move simply for the sake of moving, and not for the purpose of getting anywhere or accomplishing anything especially. "They cannot very long be held to any given line of thought and the more abstract the thought, the less they can be held. They are easily distracted and fly from one thing to another with great rapidity." Action interests the child. President Wilson tells this story on himself. As he was passing through a city, quite a commotion was caused on a street corner. A wide-awake lad inquired into the cause of the commotion. The President answered: "I guess I am the cause of it," when the lad, with a disappointed look said: "Oh, I thought it was a dog fight." A dog fight would have interested him more than seeing the President. The child must have free movement, because it learns through activity. His activity must not be repressed, but directed into proper channels.

4. With a strong imitative instinct. This is one of the causes of the child's activity. He endeavors to do as others do, to personate others. "He tries his own powers and gets delight in the doing of a thing he has seen others do." This instinct makes the child specially teachable. We cannot help but teach a pupil who will imitate us. We teach such pupils far more through what we do than through what we say. The teacher must particularly be on his guard before pupils of this kind, not to do anything that he does not want the pupil to do. Nothing should touch their senses that is not to enter permanently into their life." Dr. Athearn says, very forcefully and truly: "**That which is put into the first of life is put into all life.**" And what we do will find a lodgement in the mind of these mimics much sooner than anything we say.

5. With a vivid imagination. The imagination of the child is a most helpful factor in its education. It is a marvellous gift to build up ideals. It is justly called "the Ideal-making factory." It draws many pictures that the teacher does not need to draw himself. A perpendicular line

on the blackboard will represent a man to the pupil, because the child's imagination puts a man in the place of the line. The imagination of the child deepens its interests in stories, for these help to enlarge the pupil's world of fancy. With its vivid imagination the child grasps concrete facts. "The child thinks images, and the stories a child of this age tells are made up of fragments of stories that have been told to him." It needs toys and things that leave its imagination a chance to work. The rag doll is preferred to the more perfect dolls on the market. The plain and simple playthings will interest it more than the most elaborate the market can furnish. On account of its vivid imagination it enjoys fairy stories and myths. One cannot deprive the child of his imaginary possessions. He knows the truth, but enjoys the fiction. "No high moral character could be expected in a man," says Dr. Athearn, "who in childhood was fed on solid cold facts, who never felt the thrill of Christmas time and who never revelled in the thousand fields of fancy."

It is easy to arouse the interest and to gain the attention of the pupils and to fix ideals in their minds, because they possess a vivid imagination.

6. With reverence and affection. The child is naturally reverent and affectionate. He is awed by the great forces that surround him, which he does not understand. He is interested in the sublime, the wonderful, the powerful and the mysterious. "Reverence," it is said, "is less imparted than absorbed, it is caught, not taught." Our own example will cause them either to be reverent or irreverent. Little children, too, are very affectionate. They crave love and give love in return to those who love them. They can easily be taught to revere and to love God. If the teachers are warm-hearted, radiant personalities they will cause the children to absorb their love and become affectionately attached to them. If the teacher basks in the sunshine of divine love and expresses his love in actual service towards his pupils he will lead them easily into the enjoyment and manifestation of the same love.

7. With a readiness to believe. Children of this age are not given to doubt, but are possessed of a readiness to believe everything told them, until they find themselves de-

ceived. The child in early childhood is a truth-seeker. "This trustful spirit of the young child," says Dr. Lewis, "is one of the most beautiful things in the world. There are few fascinations in nature like it. There is no compliment that a man or woman can receive like the upturned face of a child speaking wonder and confidence. This is a marvellous age for sowing the good seed—and particularly for impressing religious truths." We should above all prove ourselves worthy of such confidence and respect in the presence of such noble and ready believers. We should keep our promises faithfully and direct the children to the absolute reliability of God and of Jesus Christ, the true friend of children.

Chap. III. **BLACKBOARD OUTLINES:**

1. Scope—Beg. on rd. to know.
2. Spec. Charact:
 - a) Hung. Sen.—b) Hung. mind.—c) Spir. of restless.
 - d. Str. Imit. Inst.—e) Viv. Imag.—f) Rev. & aff.
 - g) Read. to bel.

REVIEW QUESTIONS:

1. Which period of childhood does the Department of Beginners cover?
2. What two periods in childhood does it bridge over?
3. Why must children of this age be put in a class by themselves?
4. Name the seven special characteristics with which they are blessed.
5. Which of the five hungry senses should be specially utilized during this period of life and why?
6. What do we understand by the term curiosity?
7. Why does a child ask so many questions?
8. Why are children so mercurial in this age?
9. What interests them most?
10. Why should children of this age have free movement?
11. How does the instinct of imitativeness make the pupil specially teachable?
12. What service does the vivid imagination of the pupil render the teacher?
13. Why should the child not be deprived of his imaginary possessions?
14. How can we teach the children reverence?
15. How can we gain their love?
16. How does the child's readiness to believe enable us to lead it to trust in Christ?

CHAPTER IV.

THE PUPIL IN MIDDLE CHILDHOOD. (THE PRIMARY DEPARTMENT.)

The Primary Department includes children from six to eight years of age. The pupils of this department still retain many characteristics which they possessed in early childhood. Their senses are as hungry as ever, and their minds are still as full of curiosity as ever, bubbling over with questions about the nature, originality and destiny of things that surround them. Their imagination is still as vivid as it was in early childhood, only they are beginning to put a check on their wild fancies through their awakening reason. They are not quite so restless as they were in early childhood, nor do they indulge in quite so much mimicry as they did then. They imitate the doer now more than the deeds.

Changes have taken place in their environment and are continually taking place in their bodies and in their minds. The child has entered into a wider and larger environment; he has entered school. Here he is under a new set of influences; the influence of the building, the teacher and his fellow pupils. He finds himself under a new authority and a new order of things and has to adjust himself to his new surroundings. He must begin to take care of himself, to make the transition from reliance on others to self-reliance. Great changes, too, are taking place within him physically. It is a period of rapid growth. The child's weight increases 32% and his height 13%. "A period of fatigue" ensues on account of the child's rapid growth, through which a large part of his potential energy is utilized in building up new bodily tissues. The child needs at this time abundant exercise and this he must find in his play life. During this period he is in a state of transition. He is making a transition:

1. **From Sight to Insight.** He begins to grasp the messages of the things that he perceives through his senses. He begins to comprehend a great deal that he could formerly not grasp. New light floods into his mind upon everything

that he perceives. It is said that we get out of that which we see really only that which we put into it. Our ability to interpret properly what we see will determine the meaning to us of things we perceive in the world about us. "We interpret the new in the terms of the old," says Dr. Weigle. "We grasp the unknown by relating it to the known. To name it even we must class it with some past experience." This act we call the act of apperception. "It is the mind's method," says Dr. Athearn, "of explaining all new things in terms of all the old things one knows."

Children make many amusing mistakes when they attempt to put together the old and the new in this way. A teacher said to a little girl: "In making your 'i's' you have omitted something. What is it?" The little one responded. "Oh, I forgot to put eyebrows over them." Another little girl saw a peacock spreading its plumage, at a country place where she was visiting. She quickly ran into the house and cried out: "Oh, grandma, come out and see! Here's an old chick in bloom!"

These are a few fine samples of the quaint way in which children often interpret the new in the light of the old. The teacher must know the law of apperception in order to be able to lead the pupils from sight into insight. In order to help the pupils in the work of apperception we must see to it that they learn to know the things correctly which they do see. If their perception is imperfect then their apperception will especially be incorrect. Many pupils do not know the things which they do see. They are not taught proper perception and hence must be defective in their apperception. Dr. Patterson Du Bois says: "The general principle, then, is that in the child's instruction we must begin at his point of contact with objects of external life as he sees it."

2. From Fancy to Reason. The child comes out of the Beginners' Department revelling in a world of fancy. His teaching in that department helped to enlarge and to enliven his world of fancy. The stories told there awakened his imaginative powers. The child still has a vivid imagination and a keen desire for stories, but he is beginning to ask whether the stories are true stories. He has discovered through the

awakening of his reason that there is a distinction between fact and fancy, and hence his inquiry about the truthfulness of the story. He is now more anxious for true stories than for fairy tales. "The imagination," says Dr. Athearn, "in this period is bounded on one side by observation and perception and on the other by judgment and reason." Consequently the child is no longer satisfied with fancies only, but wants facts. Dr. Weigle says: "With the influx of new ideas in school and the freedom of a wider companionship, the child soon outgrows the myths of his early years and reaches out towards the more rational comprehension of the world to him. It is a time of eager mental activity and of restless questions. The child is putting his work together. It is a work of thought, not merely the senses. He is learning the relation of things to one another and is as eager as he had been to see and touch in the first place."

During this transition period we must not expect too much of the pupil along the lines of his power to reason. He is not capable of such logical and sound reasoning as the adult. He cannot draw logical conclusions from premises and indulge in abstract reasoning. We must, however, not fail to meet the demands the child's reason makes upon us. We must answer the child's questions openly and frankly. We must tell him the difference between fact and fancy. We must show him the value of sound fiction and fact. We must let him know that fancy often paints pictures and produces stories the material of which is borrowed from the world of fact in which truth is personated under the forms of the imagination. Many of these stories, born in human fancy, reveal the truth to the soul in a most vivid and impressive manner. "Pilgrim's Progress" is a product of fancy based upon spiritual facts. So is "Uncle Tom's Cabin" a product of fancy based upon fact, and these stories have riveted truths into the hearts and minds of multitudes of people and helped to secure spiritual and political emancipation to millions. When the children, for instance, reach the age that they begin to doubt the existence of a real Santa Claus, it is but proper and right to let them know that the story is only a myth, but that it has value in presenting to them an ideal of a great wide-hearted, warm-

hearted children's friend. Dr. Athearn says: "When reason questions the reality of the story, the mother and the teacher are the ones to assist the real to be swallowed up into the ideal." All must answer the questions of the child and give him what his spontaneous interests demand.

3. From Play to Work. The pupil of this period no longer finds delight in the mere activity of the play in itself, but he begins to take delight in what he can accomplish through it. He no longer moves his hands, his feet or his eyes in mere aimless exercise, but he attempts to secure speed, or accuracy or strength. He wants to do something and to get somewhere. He feels like the lad who got tired of the "merrygoround." He said he wanted to ride on something that gets somewhere. The plays of the child during this period become "more powerful and more controlled." They take the form of games. "Top-spinning is play; the satisfaction is in the spinning top. Spinning a top with competition is a game. The interest is in the winning and in the skill displayed and not simply in the spinning."

The child no longer plays alone, but with companions, and rivalry and competition begin. Contests of skill and power take place. The outcome of the action seems to be the chief interest in the play. "Play is the response to the image for the sheer joy of the response. Work is that activity which involves the adjustment of means to ends." The child is now passing over from aimless activity to aimful activity, from play to work. During this period the activities must be directed into channels where work and play are blended together. It should be led to constructive activity, which utilizes play as helpful service.

4. From Instinct to Will. During the period of early childhood, we found that the child is governed largely by his instincts and his feelings. His activities spring from his instinctive impulses, and his emotions. But during the period of middle childhood he comes through his developing reason to a sense of right and wrong, and he develops the power of choice, choosing or refusing to do what is right. The great power of intelligent choice and the sense of personal responsibility are unfolding at this time. The child is gradually

becoming conscious of the fact that he is a responsible moral agent, and he feels keenly his sense of guilt after wrong-doing. He readily confesses his wrong, sometimes ere such a confession is demanded. The teacher must help the pupil during this time to form right judgments and to make right choices. The child should be led to choose to abide in the love and fellowship of Christ, his nearest and dearest Friend. Both spiritual and moral education are made possible at this time through his power of choice and his sense of right and wrong. His spiritual education must be the motive power of his moral education. "Moral education includes two things," says Felix Adler, "the formation of right ideas and the formation of right habits." The child with the awakening of his sense of right and wrong, is capable of forming right ideas, and through his activity to make right choices he can form right habits. This is a habit-forming period in the child's life, and hence we should do what Prof. James suggests, make habitual, as early as possible, as many thoughtful acts as we can. Children of this age ought to be taught to perform acts of kindness, especially towards such as are in need of help and comfort. We should aim to "train their hearts rather than their heads, to get them to learn truths rather than texts."

5. From Egoism to Otherism. The child is still self-centered at this age. Even in his plays with his companions he projects ends for his own interests. He endeavors to excel them in strength and skill. He becomes self-willed and is reluctant to subordinate his will to the good of the group. He needs to be socialized, to be led from egoism to otherism. He must be led to consider the interests of others as well as his own. He must be taught through his group plays and the lessons that he receives, that he must learn to live for the good of others, to socialize his conduct.

Both the home and the Sunday-school must endeavor at this time to get the child away from a self-centered life to a life full of consideration for others. Dr. Cope says: "The family is an ideal democracy into which the child life is born . . . it is an ideal democracy, because its guiding principle is that the greater lives must be devoted to the good of the lesser. The parents for the little child, the older members for the

younger, in an attempt to extend to the very least the greatest good enjoyed by all." Dr. Athearn says: "The home should be the realm of democracy, in which parent and child live a common life together. There should be comradeship, love, co-operation. Such a home offers lessons in helpfulness, forbearance and self-control. The child should not be permitted to gratify his own wishes at the expense of others. He should be assigned 'chores' or tasks for which he is held responsible he must share in the labor and pleasure of the group." The child should be taught to pray to God to help to make him obedient, kind and helpful. He should also be taught deeds of kindness, not as an individual but with the group. Children should contribute jointly for the support of some needy ones and then deliver the gifts as a group gift and thus the way is paved from egoism to otherism. In this way the child will make the transition out of selfishness to self-sacrifice and will ultimately reach the period of the awakening of the social instincts which comes in later childhood, or on the outset of adolescence.

Chap. IV. **BLACKBOARD OUTLINES:**

1. Scope of Pr. Dep. Poss. Ch. of earl. Ch.
2. Changes—Envir. Sch. Teach. pup. Selfh. growth.
3. Transition:
 - a) Tran. sight to insig.—b) Tr. f. to rea.—c) Tr. Ph. to w.—d) Tr. inst. to w.—e) Tr. eg. to oth.

REVIEW QUESTIONS.

1. What traits of early childhood do children still possess in this period of middle childhood?
2. What changes have taken place in their environment?
What changes are taking place in their own personality?
3. Why does he seek insight into the objects of his sight?
4. What law of teaching do we call that which interprets the new in the terms of the old?
5. Why do children make amusing mistakes when they explain the new in the terms of the old?
6. Why should the teacher know the law of apperception and how can he perfect the child's apperception?

7. How is the child's fancy restrained during this period of childhood?
8. Why does he crave true stories instead of fairy tales?
9. Why should the child's questions, when he asks for the reasons for our declarations, be answered?
10. Why should he be shown the difference between fancy and fact and the value of both?
11. Why should the Santa Claus story be revealed to him now?
12. What does the child attempt to accomplish through his plays during this period of life?
13. How does the play life form the transition to work?
14. To what sense does the pupil come during this period through his developing reason?
15. How does his consciousness of being a responsible moral agent help to bring about his moral education?
16. What habits should children especially form at this time?
17. How can the child be led from egoism to otherism?
18. How can the family help to cultivate the spirit of altruism in the child?
19. What should the child pray for at this time and through what service can he be led out of selfishness to self-sacrifice?

CHAPTER V.

THE PUPIL IN LATER CHILDHOOD. (JUNIOR.)

The Junior Department includes children from nine to twelve years of age. This period in child-life is unique. The Junior is not what he was in middle childhood, nor what he will be in early adolescence. This is a period of excellent and abounding health. Dr. Hall says of this period: "Health is at its best, activity greater and more varied than it ever was before or than it ever will be again, and there is a peculiar endurance, vitality and resistance to fatigue." The power to resist disease is greatest in the twelfth year for girls and in the thirteenth year for boys. It is a period of vitalized energy and also perpetual activity. Boys of this age certainly seem to be made out of "dust and electricity." The Junior grows by doing hard things. He is constantly endeavoring not merely to excel others, but to excel himself. Some call this period of life "the wiggling period." "It is the age in which boys and girls have a thousand springs with which to wiggle, but not one with which to sit still." It is a period of slow growth. Dr. Weigel says: "During the three years from nine to twelve, the boy increases 20 per cent in weight and less than 11 per cent in height, a less rapid growth than that of middle childhood." The Junior is known by the variety of specific characteristics. He is noted:

1. For his independence and his carelessness. He is beginning to frame his "Declaration of Independence." He begins to want his own way and his own way is one of boisterousness and carelessness as to appearance. He would economize soap and water and labor in washing his face and combing his hair. He feels like the little fellow who asked his mother, "Do my ears belong to my face or to my neck?" "Why?" asked his mother. "Well, you told Mary to wash my face and now she is washing my neck and ears too." His unbounded energy spends itself in feats of strength and prowess. "Every normal boy of this age comes perilously near to being a hoodlum and every girl a tomboy." Running, climb-

ing, wrestling, warfare, football and all kinds of games that call for rough and ready service he revels in. "He is full of daring and adventure and of dash and go." It is during this period that he is likely to play truant from school or run away from home. This spirit of independence and unbounded activity, if left undirected, will result in hoodlumism, vandalism and crime, but if it is wisely directed into proper channels, it will result in health, strength, manliness and womanliness and character. It is the age of the tool-box, of construction. Boys will manufacture things they desire and girls such as they fancy.

2. For his power to memorize. Many new brain cells are ripening during this period and his mind becomes as active as the body and requires food and exercise. This is the golden age of memory, the period of verbal and mechanical memory. The Junior can memorize almost anything whether he understands it or not. During this period we began to memorize the New Testament and could easily repeat the first chapter of Matthew and the third chapter of Luke, which consist of a large number of names. This period should be a memory drill period. Much that is mechanical about religious education should be learned at this time. Juniors should memorize the Books of the Bible, be drilled in Bible geography and Bible history. Special portions of Scripture should be memorized and many choice standard hymns. His storehouse of memory should be filled with gems of truth from the Bible as well as literature. Great sayings of distinguished men should be memorized. We should endeavor to enrich this inner storehouse of truth with things that are of infinite value. The ceremony and ritual of the church should be memorized at this time and the Junior should form the habit of church attendance, and participate in church services.

3. For his social awakening. Many of the social instincts begin to awaken at this time. The sexual instincts do not yet unfold. Boys and girls no longer share the same interests nor enjoy the same games. Boys get a contempt for the gentler sex and girls despise the rough and ugly boys. Their instincts appear specially in their games. These are almost wholly competitive. They begin to get interested in team playing and are interested in the success and victory of the

team rather than in the success of the individual. These teams call for organization and this organization brings into the child's life a new moral force, that of the opinion of his peers. He has entered into a new social order and has to adjust himself to the new standard of right and wrong. He is beginning to know what is meant by public opinion. He no longer imitates his parents, or boys and girls, but imitates his companions, especially the one which the gang or the set crowns the hero or heroine. He cares very little about the opinion of old people, but a great deal about the opinion of the "bunch" to which he belongs.

4. For his Gang Spirit. Boys and girls of this age naturally and spontaneously organize themselves into groups; the boys into "gangs" and the girls into "sets." The sets of girls are rather exclusive and undemocratic. Every three boys out of four belong to some gang and the fourth would belong too, but he is either self-excluded by his solitary nature or is excluded by the gang for his social unfitness. The organization of gangs begins at the age of ten and continues until about the age of sixteen. The gang spirit is the basis of social life. The child cannot be properly developed without connection with the gang. The character of the gang will determine what kind of boys they will be.

Here the pupil obtains his first lessons in common life. He joins the gang because he hates to be alone and because he needs the help of others to carry out his purposes. These spontaneous organizations of the boy have their special government. In some gangs the organization is autocratic and in others democratic. The gang will produce vices or virtues according to the character of the boys belonging to it.

It helps them to cultivate the spirit of loyalty—loyalty to the gang. None will turn state's evidence on his companions. This spirit of loyalty frequently arouses hostility towards other gangs and towards adults. The principle of organization is also instilled into the boys through the gang. The spirit of self-sacrifice for the good of others is also implanted in their hearts. They will sacrifice themselves for the good of the gang. A good gang will instil the principles of justice into the minds of its subjects. Dr. Forbush says: "Goodness is a

conjunctive virtue." Decisions that are made for Christ at this time of life are "Comrade decisions." Sunday-school boys must be grouped together and girls also. They must be organized, and the spirit of loyalty to the organization and to the Sunday-school must be instilled into their minds, and they must be brought to work together for their own welfare and the good of others. This gang spirit properly directed, is a splendid preparation for a law-abiding life.

5. For his respect for authority. The social instinct which brings the Junior into the gang and the set brings him also under forms of organization that call for a recognition of the necessity of obedience to authority. He wants to play the game according to the rules. He does not care so much to make the law as he is willing to obey it. He possesses a strong sense of honor. He does not want anyone to trample on his ideas and outrage his sense of justice. Boys can be saved and turned toward worthy lives, if one is willing to take them at their word. Judge Lindsey, of Denver, Colo., has amply demonstrated this fact. A man will always be judged by his loyalties. This respect for authority must be nurtured, and the boy must be taught what authority he must respect and submit himself to. This respect for authority gives the teacher and parents opportunity, through wise leadership, to bring the children to a recognition of the authority of Jesus Christ. The first religious awakening takes place during the Junior period and many are converted to Christ during this period.

6. For his helpful idealism. Boys and girls begin to form ideals for themselves during the Junior period of life. These ideals are at first concrete. Middle childhood imitates persons, the Junior is dominated by "the idealistic type of imitation." This form of imitation imitates the qualities which he finds in persons and these qualities are united in the idealized man, the hero. The ideal and the person are inseparable, and as a result boys and girls become hero worshipers. There is a danger of idealizing wrong characters. Where such an idealization takes place, a person will fail to be attracted by the heroes we present to them. Achievement makes the hero. The ideal person is worshiped, whoever he may be. Men who

can do things well and with good results are the heroes boys worship. The church and the Sunday-school must assist the child in the formation of his ideals by bringing before his mind the lives of the noble men and women of all ages. The Bible with its large number of heroes, history and special biographies will furnish abundant material to present to the Juniors, so they can form correct and high ideals and will not be led to worship unworthy heroes and be transformed into their likeness. The teacher must be an absolute master of himself. He must teach well, live well, do good things, have good results and he will see his desires realized. Above all he must present Jesus to his pupils, show what he did, portray his heroic qualities and pupils will be led to accept him as their Saviour and their King. Adult companionship and reading of good books will enable them to create in their minds the inspiring idealism. They have a hunger to read at this time. Dr. Weigel says: "The teacher should ask for no better opportunity than is afforded by this insatiable demand for childhood to read, and it is like all times of opportunity, a critical point in the development of personality." They must be wisely directed in the choice of their reading matter.

7. For the awakening of the instinct of Acquisition. During the Junior period both the boy and the girl begin to make collections of worthless and valuable goods. The collective instinct begins from six to ten years of age and lessens with a boy after fourteen years of age. An inventory of the articles found in a boy's pocket reveals quite a museum of things. Some objects show that he has not yet learned to know the true value of things and others are prophetic of scientific interest. The girl collects things of a different nature and fills up the drawers in her bureau with all kinds of curios. The instinct of acquisitiveness is awakening. They are beginning to acquire things that they can call their own. Each boy and girl should have a room of their own where they can store up their collections and adorn the walls according to their own tastes. This instinct if properly directed can be made wonderfully helpful in the child's life. Boys collect postage stamps, girls buttons, etc., and these collections can be made very instructive. The

collecting instinct can be made serviceable in the Sunday-school. The children should be encouraged to bring their curios to Sunday-school, and they can be turned into splendid object lessons to illustrate the Word of God, or to impart Missionary instruction. With collected postage stamps, one can talk to the children about the countries from which the stamps came, and can impart unto them many valuable missionary lessons. If they collect pictures they can be led through hand work to illustrate portions of Scripture or missionary songs. Work of that kind will interest children and will impart unto them helpful knowledge and skill.

8. For the awakening of the Religious Impulses. The first definite awakening of these impulses comes at the end of the period of later childhood or at the beginning of early adolescence. A large number of conversions take place at this time. Children who live in religious homes feel that their time of decision for Christ has come. It is the Lord's preparation of the period for stress and storm just ahead of the Junior in the period of adolescence. Children should not be forced to make such a decision, but they should be encouraged to do so, if their impulses urge them to take this step at this time. It would have been a blessing of indescribable value to the writer if during the period of later childhood he would have been encouraged to surrender himself to Christ and to unite with the church; but in those days the church was merely bent upon adult conversions and the little ones were not encouraged to enter the fold. Dr. Weigel says very truly: "Happy the little one who has been brought up so that he has never known himself to be anything other than the child of God." Such a blessed transition from the state of unconscious salvation to a blessed conscious salvation is possible in this period of childhood.

Chap. V. LESSON OUTLINES:

1. Scope.—9—12. Per. of h. vig.
2. Growth—Doing h. th.—Slow gr.
3. Characteristics:
 - 1) Ind. careless.—2) Pow. to mem.—3) Soc. Awak.—4) Gang sp.—5) Resp. for auth.—6) Helpf. id.—7) Awak. of inst. of acqu.—8) Awak. of rel. imp.

REVIEW QUESTIONS:

1. What period of life does later childhood take in?
2. What makes this period unique?
3. What is the physical condition of the pupil during this time?
4. How does the Junior grow?
5. What makes him independent and careless?
6. What great mental power does he possess at this time and how should it be utilized?
7. How does the awakening of the social instincts manifest itself?
8. Why and how do boys organize themselves into gangs at this time?
9. Of what benefit is the gang in the development of their character?
10. What authority does the boy respect at this time and of what benefit is this respect of authority in religious education?
11. What kind of idealism is dominant in the pupils' mind at this time?
12. How should their hunger to read be met?
13. How does the instinct of acquisitiveness manifest itself and how can it be utilized in religious education?
14. When do the religious impulses awake and why?
15. How should the church utilize this law of development in child life?

THE ADOLESCENT.

“Remember now thy Creator in the days of thy youth, when the evil days come not and the years draw nigh when they shall say I have no pleasure in them.” Ecl. 12: 1.

“As the child moves along towards manhood and womanhood new elements come into his life, but they do not come evenly and gradually. In the early teens they usually come with a rush. The boy develops strength and his roughness in the family startles his mother. His voice changes, he is independent and boisterous, and becomes even rebellious. He becomes irreverent and skeptical. He turns from things that interested him most as a child. He forsakes his sister and her friends entirely and is only found with the boys whom he calls the bunch or the gang. He manifests new independence and is hard to control. Even the things most sacred to men and women he will ridicule and toss aside. The girl is similarly affected. She is emotional and moody by turns. She is hilarious and despondent by turns, affectionate and selfish, charmingly docile and provokingly self-willed. She even turns away from her mother sometimes and gives her heart’s confidence to her best girl friend.”—**Dr. E. S. Lewis.**

“Education is a whole process of which instruction is only a part. Education is the orderly development of lives according to scientific principles into the fullness of their powers, the realization of all their possibilities, the joy of their world, the utmost rendering in efficiency of their service. It includes the powers of thought, feeling, willing and doing. It includes the development of ability to discern, discriminate, choose, determine, feel and do. It prepares the life for living with other lives, and it prepares the whole of the life, developing the higher nature for living in the spiritual universe.”—**Dr. H. F. Cope.**

“With the close of the adolescent period, in the early twenties, the unsettled conditions so characteristic of adolescence pass away. Generally speaking, the mind as well as the body takes on a more sober and settled cast; the emotions are more stable, the will is stronger and more resolute and at the same

time less erratic and more sustained in its purposes. Imagination is tamed, enthusiasm tempered, and if personal ideals are less lofty there is likewise less of bigotry and of the critical spirit. The early years of adult life are commonly a period of reconstruction in religious thought.”—**Dr. Barclay.**

CHAPTER VI.

THE PUPIL IN EARLY ADOLESCENCE. (INTERMEDIATE.)

The term adolescence is a comparatively new word, and is the technical term for youth. The period of adolescence covers the time of life between childhood and maturity. During this period the pupil passes through the supreme crisis of his life. All classes of people, the semi-civilized, the civilized and the evangelized nations of the earth consider it the crucial period of life. In adolescence the pupil passes from childhood to manhood and womanhood. It takes twelve years under God's laws of development to build up the child, and then it takes twelve additional years to build up the boys and girls into manhood and womanhood. The period of adolescence is frequently called the “Teen” age, though it extends somewhat beyond the “teen” years. Great battles are waged, won or lost during this period. Miss Slattery says: “The teen age is the period when the battle for an honest, clean, pure, righteous type of manhood and womanhood must be waged and won.”

The time of adolescence divides itself into three periods, namely, that of early, middle and later adolescence. Dr. Athearn says: “The physical changes are the dominant characteristics of the first period. Emotional development characterizes the second period and intellectual reconstruction is the distinguishing element in the third period.” Some one else says: “Early adolescence is the period of chivalry, middle adolescence the period of self-assertion and later adolescence the period of co-operation.”

The period of early adolescence covers the years between thirteen and sixteen. It is the bridge period between childhood and youth. With eager ambition the child crosses the threshold of the teens and with still greater eagerness the

youth leaves the teen age and crosses the threshold of manhood and womanhood. The pupil in the period of the early age of adolescence possesses a number of peculiar distinctive characteristics, which parents and teacher need to know in order to help him across the crisis of life which this period presents.

He is noted:

1. For the marvellous changes that are taking place within his body and his mind. He experiences at this time "a birth of new powers, both in his body and in his mind." During this time the child comes, says Dr. Coe, "to a transformation of the mental as well as of the physical organism, more profound than any other between birth and death." He enters upon the age of puberty. This comes earlier with girls than with boys. No definite boundary, however, can be fixed when puberty begins, because it varies under varying circumstances and conditions. Usually it occurs at thirteen or fourteen years of age.

The awakening and development of the sexual instincts leads to the awakening and development of many other latent powers at the same time. In a sense all things become new to the pupil at this time. Dr. Weigel says: "New impulses, new sensations and emotions, new temptations, new problems, new meaning and new consciousness and a new heart—from without and within the whole world and himself seem alike strange and wonderful to the adolescent who first feels the race-old forces by which life begets life."

It is a period of rapid physical growth. Some extend first, shoot up like bean poles and then expand, while others expand first and then later extend. Boys increase during this period 40% in weight and 14% in height, while girls increase 36% in weight and 10% in height. When a boy is fifteen years of age he has attained 92% of his height and 76% of weight and girls 96% of their weight and 90% of their height. Girls have their most rapid growth from twelve to thirteen years and boys from fourteen to fifteen. Girls outgrow boys from thirteen to fifteen, and boys exceed them in growth after fifteen. Girls almost cease to grow after seventeen and boys grow comparatively little excepting in weight.

Dr. Athearn says: "With the boy the heart enlarges, shoulders broaden, muscles solidify, weight rapidly increases, sex organs come to maturity, mustache sprouts and voice changes. With the girl the height and weight increase rapidly, pelvis enlarges, chest develops, organs of reproduction are established."

2. For his great vigor and intense energy.

"The early adolescent possesses a remarkable power to resist disease and to indulge in tireless and apparent exhaustless activity. The death rate in this period, according to reliable statistics, is lower than in the period of later childhood or middle adolescence. The birth of the new powers within him impart unto him physical vigor, fire to the eye, elasticity to the step, and agility and power of endurance to the whole physical frame. The new life power invigorates the other powers of body and mind. Dr. Lewis says: "Under this new baptism of vitality, the youths run, leap and wrestle and toil in desperate athletic contests. They have all kinds of yells. They whistle and sing and laugh and romp."

They are impatient of things that are dull and prosy. We can only fully understand the restless, energetic, overactive bold boy, if we remember how we acted in that period of life. Mr. J. Adams Puffer says: "Every man who sits down and thinks out for himself, not only what he did as a boy, but also how it felt to be a boy, and how the world and the people in it appear through the boy's eyes, has taken a long step towards the understanding and control of his own sons." Boys and girls must be furnished the right kind of service and enjoyment suitable to this period of life. Dr. Stanley Hall says: "Youth loves intense states of mind and is passionately fond of excitement. Tranquil, mild enjoyments are not its fort."

3. For his awkwardness and confusion.

This is due largely both to growth of body and mind. Boys and girls of this age seem to be overgrown, to have limbs that seem to be in their way and often make their actions awkward. They apparently stumble through life and often injure themselves and the objects entrusted to their care. The girls are proud and afraid and loath to talk. The boys are under-

going an audible and a visible change. Their voices begin to break and their beards begin to grow.

Dr. Weigel says: "Both are very sensitive and are too often made more so by the talk of parents and family, who speak of the awkward age, commenting on their personal appearances or tease them about their budding consciousness of the other sex."

When God created the universe, he began with chaos and ended with cosmos. He began with apparent confusion and ended with perfect order. When God creates manhood and womanhood out of boyhood and girlhood, he proceeds in a similar manner. The early adolescent passes through a course of confusion, which leads on up to a proper adjustment of life to its ever widening demands and to a state of social order. The unexperienced mind must naturally become bewildered at first in this period of self-expansion, when so many new impulses, new instincts, new emotions, desires and ideas spring up from within and so many new hopes and aspirations are awakened through his enlarged vision of the world without. He scarcely knows which way to turn and what to do in view of all that the world within and the world without place before his vision. Both moods and actions are full of confusion and contradiction. He is passionately fond of one thing at one time and at another forgets about it and directs his attention to something else. Chameleon like, he takes the color of the objective on which his mind alights and he is shifting constantly from one thing to another. He is gloomy, despondent one day, full of overflowing jollity another; quiet one day, boisterous another, full of self-confidence one day and despairing the next. These changing moods within and his aspirations without are due to the peculiar state of mind in this period of transition from childhood to manhood, which Dr. Coe designates as "yeasty."

4. For his intense self-assertion. The pupil's eyes are opened with regard to his own inner world as well as to his outer world during this period. He is especially beginning to discover himself, to know his own individuality, his coming right to self-government and self-control, to get and to give, to hold a position like that of mature manhood and womanhood.

The boy feels the man stirring within him and the girl the woman.

Boys want to quit school and learn a trade, or acquire business ability so they can enter upon their business career. They want to begin to make money. Children of this age are in danger of coming into conflict with their parents and teachers. A spirit of independence and self-assurance asserts itself, and the pupil will no longer submit to the same treatment to which he submitted in the preadolescent period. Wise parents and teachers will, to a large extent, allow council and conference to take the place of commandments. Dr. Athearn very aptly says: "Happy is the man who has so lived in his boy's life that his son by **nature** will now become his son by **choice** and consciously emulate the virtues which he has learned to admire in the parent." The pupil has in reality become one of us and desires to use his newly discovered powers as an adult does.

5. For his maturing social instinct. The social instinct begins to mature with the development of the sexual instincts. These are at the bottom of all the changes that take place during this period of adolescence. The spirit of altruism, or living for the good of others, begins to develop during this period in life. Someone very aptly says: "That altruism and self-sacrifice are in reality parental instincts." The pupil is, as it were, born into a wider world with a constantly enlarging vision of the more abundant life awaiting him. He is breaking away from the narrow gang idea and is awakening to the fact that he is a member of the community and that his interests are community wide. "Life now first becomes generally altruistic. The youth is glad in the pursuit of his ideals and for the sake of others to endure hardships and to make sacrifices. He wants to be more than square. He feels the worth of unselfishness." Sexual repulsion gradually disappears and little love affairs begin to take place. The social instincts mature more perfectly through the well regulated intermingling of the sexes than through a too great separation of them. Dr. Coe says: "There can easily be too great separation of the sexes in all the subsequent periods of adolescence. Simple, free and unrehuked association between

the boy and girl and between young men and women has proven itself, in our American life and education, to be wholesome. The reason therefor is the profound psychological relation between human love and love divine."

Through proper instruction on the new creative forces of life with which the adolescents are being endowed, we can protect them against the perils that confront them and lead them safely across this crisis of life. The social life of the early adolescent should not be neglected. The boys and girls of this age need "the companionship of great-hearted men and women." The church should not merely provide lists of things she taboos, but also lists of things that children may do and provide suitable places for social expression, and furnish skillful instructors and directors.

6. For his reasoning powers and his high Idealism. Dr. Athearn says: "Accompanying the physical changes of early adolescence are even more important mental changes. As the calyx of the flower unfolding reveals the hidden beauty of corolla, stamen and pistil, so the opening out of the physical organism reveals an expanded intellect, a deepening spiritual nature and a new appreciation of the individual's relation to society."

The pupil at this age wants to understand things. His reasoning power has developed to such an extent that he wants to know the reason for the faith and hope that are within him. He is no longer credulous, but demands proof for the declarations that are set before him. He begins to be critical and to reject mere authority. He will, however, accept clear logical statements of beliefs and their reason. He is not a doubter who denies old beliefs, but simply one who demands reasons for the faith that he is to accept and to hold. Dr. Athearn says: "The capacity for mental analysis and abstraction leads the child to abstract virtues from various examples and builds them into an ideal which he accepts as his standard. He now sees down into his hero's inner life, and constructs heroes of his own out of the admirable, which he finds in all his heroes. He is passionately idealistic." He can by virtue of this ideal power create ideals of his own. "The power to conceive abstract ideas is man's crowning glory and strength. It helps lift him

above mere intelligence and brings him into co-operation with God himself." It is at this time that the pupil should receive education in art and in music. Pictures of the great artists ought to be freely used and music of the highest type introduced into the Sunday-school. The really great art is religious art. The best music is that of standard hymns.

Even this power can be abused. The pupil can through it become a dreamer—a mere idealist—an impracticable and useless person. He needs proper direction by some friend who is older than he, who can in a sympathetic and intelligent way direct him out of the realm of mere theoretical idealism into the realm of a practical and useful life.

7. For his religious Awakening. The period of adolescence is the most religious period in human life. "Human adolescence" is the way of God with the soul of the youth. More people are converted, either at the beginning or the end of adolescence than at any other period of life. Conversions are most frequent in the periods of special religious awakening, which take place at the end of later childhood, at the end of early adolescence and at the end of later adolescence, at the age of twelve and thirteen, sixteen and seventeen and twenty. The largest number of conversions, however, take place in the second of these three periods.

"No child," says Dr. Athearn, "passes through the adolescent period without getting converted to something. It is not a question for the church to discuss as to whether the child is to be converted, nature will take care of that. It is a question of to **what** he will be converted which will concern the church."

"The mental upturning of accompanying physical transformation at this time is peculiarly favorable," says Dr. Coe, "to a life decision in the matter of life religion. The mental condition during adolescence is particularly favorable to religious impressions. This is the time the child becomes competent to make a deep, personal life choice; for such a choice is easier than ever before or after; this is accordingly the time at which the wise church will expect to reap its chief harvest of members." The church should lead the pupils into the experience and enjoyment of religion and into the fellowship

and service of the church. Young people of this age should be led to give expression to their religion in worship and in religious acts. Religion becomes more subjective to them at this time because they grasp the inner meaning of it and it becomes more personal than ever. They should be taught to go to church and to have a definite part in the program of its service. They should have a prominent part in the societies of the church, which tend to promote their symmetrical development. They should not be expected merely to help to save the organization to which they belong, but the organization should be made and kept to be a means to promote their religious life. We should work in harmony with God's laws of religious development, and win the early adolescents for Christ and then build them up in Christ and train them for his service.

Chap. VI. LESSON OUTLINES:

1. Ad. comp. new w. tech. t. f. y.
2. Sup. cr. of life. Trans. from ch. to mat.
3. Teen age—Imp.
4. Period of ad. Earl. Mid. Later.
5. Characteristics—
 - 1) Marv. Ch. Bod. M.—2) Gr. vig. and En.—3) Awk. and Conf.—4) Int. self. assert.—5) Mat. Soc. Inst.—6) Ress. Pow. and h. id.—7) Rel. aw.

REVIEW QUESTIONS:

1. What do we understand by the term adolescence?
2. Why is this called the supreme crisis of life?
3. Into how many periods is the time of adolescence divided and what is each specially noted for?
4. Name seven distinct characteristics of the pre-adolescent pupils.
5. Name some of the changes that take place at this time both in the pupil's body and mind.
6. Why is the pupil so vigorous at this time, and how does he express his overflowing energy?
7. What kind of excitement does the early adolescent crave?
8. Why does the pupil in this age act awkwardly, and what causes his mental confusion?
9. What causes him to be self-assertive, and what does he crave to do?

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10. What causes an awakening of altruism within him at this time, and how can his social instincts be most successfully developed according to Dr. Coe?
11. What changes take place in his mind and what is the result of this change?
12. Which period in life is called the most religious?
13. Name the three periods of a religious awakening during adolescence.
14. Why is this the best time for the church to reap its harvest of members?
15. What attention should be given to their spiritual life?

CHAPTER VII.

**THE PUPIL IN MIDDLE AND LATER ADOLESCENCE.
(SENIOR.)**

The Senior Department includes young people from seventeen to twenty years of age. Dr. Lewis says: "The years from seventeen to twenty are the most fateful years. In these the decisions for life and for destiny are made and sealed." The seventeenth and eighteenth years are known as the years of middle adolescence, the years when "the emotional nature is at a white heat," and the nineteenth and twentieth years are the years of later adolescence, "the years of reconstruction of one's thought system" and of one's final and permanent adjustment to life's social relationships. Later adolescence, however, in many instances, reaches beyond the twentieth and frequently down to the twenty-fifth year.

"In the first period of adolescence the individual looks within, investigates and considers what he himself is; in the middle period he investigates and tests his environment; in the third period he tries to fit himself to this environment." The boundary between early and middle adolescence cannot be definitely fixed. Some great turning point, either in the spiritual life of the pupil, as, for instance, conversion, or in the vocational work, as beginning work for self-support, or in the educational life, as going to college, forms the boundary between these two periods of adolescence.

During these last years of the period of adolescence the pupil is marked by some peculiar characteristics. It is well to know these in order to understand him, so that one can render him helpful service in making the transition from this crucial period of adolescence to maturity.

He is noted:

1. **For his symmetrical physical perfection.** He has ceased to grow and has reached the state of symmetrical perfection as far as his physical frame is concerned. In no other period of life will he ever have a more perfect form

and more vigorous and robust appearance than now. These are the years of the greatest athletic skill and power. The physical energy, which up to this time was used in building up bodily tissue, is now set loose for labor. This is the military age. The age when the body is capable of enduring the severest strain and performing the greatest feats of service. "The athletic age is of short duration." The baseball player and the runner lose their power of endurance before another decade of their life is gone. The adolescent, when he steps over the threshold of maturity, has reached the highest degree of physical perfection. He is ready for the hard tasks of mature life. "His free energy should be harnessed to a load." He should have difficult tasks to perform. Vigorous youth should be harnessed to activities that require great physical energy and great power of endurance. "Young men for war," says the proverb, "old men for counsel."

2. For his pronounced Individuality. Individuality is the product of heredity and environment and choice, but chiefly the latter. During the period of early adolescence we found the pupil passing through the period of self-expansion, which produced within him a state of mental confusion. Dr. Weigel says of this state: "Its instincts pulled a hundred ways. Later adolescence begins to select from among life's possibilities and to concentrate its energies. Life begins to narrow, but becomes deeper. The time of mere vision is over. Choice must be made and with choice comes individuality." By this time in life all the traits of the individual are unfolded and each person finds himself a unique individual unlike any other personality. God is a lover of variety because variety beautifies and enriches life. Each individual is capable of making a unique contribution to human welfare, and each individual must be separately studied in order that he may be properly understood. "The group method for handling young people must be modified to allow for individual freedom and choice," as a result of this unique individuality of each person, "the time to develop moral autonomy in the individual is in the period of adolescence and in later adolescence this autonomy asserts itself,"

3. For his danger to drift. "In later adolescence religion may easily be lost. It may die out of the youth's life." His new freedom permits him to stay away from the means of grace. He may be so absorbed in his vocation that he will forget his high calling in Christ Jesus. His success in life may make him feel as though he had no longer any need of it. As he ceases to make use of his religious capacities these weaken and die. He is in danger of drifting into a state of religious declension. As a result of spiritual declension he is also in danger of drifting into a state of immorality, into vice and crime. More crimes are committed during this period of life than at any other time. It is known as the period "of sowing wild oats." One reason why young people are in danger of drifting is found in their secretiveness. They throw up a barrier between themselves and their best friends, become uncommunicative and sometimes pour out their confidence into the ears of chums who mislead them. Dr. Athearn says: "The sowing of wild oats is not a normal or instinctive mode of living the later adolescent years. Society owes it to itself and to the youth to give them wise directions during these years." Dr. Garber says: "Vice is usually merely the love of pleasure gone wrong." We need to direct these hungry pleasure-seekers to the true source of delight, where they can find pleasure for evermore, and thus keep them from becoming enslaved to the evanescent and contaminating pleasure of sin. A proper understanding of the boy and girl during this critical period in life, as well as a wise leadership of them, will no doubt prove the closing words of Mr. J. Alexander's book "The Sunday-school and the Teacher," to be true words. He says: "There is no boy or girl problem, and never has been. The boy and girl are the same to-day, yesterday and forever. The laws of their development never change. They are like the Laws of the Medes and Persians, unalterable as the everlasting hills. There is no boy or girl problem . . . It is a problem of the man and the woman who work with the boy and girl."

4. For his inclination to doubt. Young people at this time pass through a period of doubt. Miss Slattery says: "It must not be forgotten that there is a very real

difference between the doubts of adolescents and those of maturity. The latter nearly always come from cherished sin, the former are the symptoms of a certain stage of mental growth and development. The latter are disintegrating and destructive. The former, if properly dealt with, prove constructive." Dr. Tralle says: "The Senior finds that dreams of early adolescence are impossible of fulfillment, and, as he faces the grim reality of life, he finds that he was mistaken in his ideas of many things. It may be that he can reconcile his faith with his life or his new science with his old religion. He is impatient of mysteries. He is unifying his conception and forming his life career."

Doubt hovers between belief and unbelief. It seeks a firm footing. Wisely directed it will settle down on solid belief and be established forever. These honest doubters should not be met with reproach, but they should receive frank and honest answers to the questions which they raise, and should be thoroughly and systematically instructed in the religious fundamentals. A good way to overcome doubt is to be engaged in some helpful service to humanity. Another way to overcome it is to **"throw around the doubter a wall of those who have faith."** Dr. Athearn very pertinently says: "The antidote of doubt is instruction given by the teacher, who has a personal sympathy for the doubter." Teachers of this kind who are full of assurance themselves will lead the doubter into the same blessed assurance. It is the intense mental energy of the adolescent which creates doubt within his mind. This same mental energy, if directed into the proper paths of research, will lead the doubter to the discovery of arguments that will support and establish his faith forever. Some of the great mental productions of the world were made by persons during the period of later adolescence.

5. For his attraction for the opposite sex.

A strong attraction for the opposite sex is awakening at this time. This attraction may either become a bane or a blessing. It is a blessing of indescribable value in "normal love-making and mating." Dr. Weigel says: "There is no greater spiritual force than love for one of the opposite sex. It lifts the self above all that is carnal and gross. It makes selfishness impos-

sible. It gains life through losing it." Wonderful changes are effected in the external appearance as well as in the deportment of young people under the spell of this attraction. A new interest in dress and in etiquette is awakened. Said a mother to a Sunday-school Lecturer: "I do not know what to do with my boys, they are so slovenly and careless about their appearance." "How old are they?" asked the lecturer. "Fourteen and sixteen," was the reply. "Oh, just wait patiently a few years longer," was the wise advice of the lecturer, "that will all change when they begin to have an attraction for the opposite sex." A few years after that he met the lady again and asked her, "How are your boys now?" She replied, "Oh, they are standing before the mirror all the time, and are constantly paying the most painful attention to their appearance."

Love for one of the opposite sex will fortify the lover against temptation, will bring new joy into his life and into his work and will glorify his future with bright hopes and expectation.

Dr. Athearn says: "The religious nature is enriched by the cultivation of the human affections and the church can well afford to direct its energies to create those conditions which favor normal love-making and mating. The instinct to found a home and live for one's family is sacred and the care and interest of the church should be around about the youth at the mating time, safeguarding them from danger, and cultivating the highest ideals of marriage, home and parenthood. Every new home established should have the benediction of the church and the new family should be received into the warm and loving fellowship of the homes in the congregation." The church should do more than it does during the mating time of its young people, to bring them into right fellowship. It is infinitely better to find a mate in the church than in the theater or the dance hall.

The wise Sunday-school teacher will find the point of contact in reaching a class of young people during the mating period of life by interesting himself in the love affairs of his pupils and by giving them wise instruction in regard to love, marriage and home-building. The Bible contains valuable lessons for home-builders, and the teacher must help his pupils

to adjust themselves properly to all the relations into which they are brought through love. The sacredness of marriage and of home-building must be deeply impressed upon the minds of young people during this period of life.

6. For his choice of a vocation. Young people during this period of life make their transition "from economic dependence to self-support." They must choose some vocation in life in order to support themselves and those with whom they become united for life. Old home ties are broken up, new associations are formed, new temptations are met. The old anchorages are gone and new anchorages must be made. Whether the young people "are transplanted into the stony soil of economic life" or are assuming the work of study in a college, they find themselves in a new community, living among strangers. Very often the boy in the new community goes wrong. He seeks fellowship and does not always find it as congenial and as warm-hearted in the church as it should be and goes to the dance hall and is enmeshed by evil company and is dragged downward to corruption and perdition. Jane Addams says: "One Sunday night at 12 o'clock I had occasion to go into a large public dance hall. As I was standing by the rail looking for the girl I had come to find, a young man approached me and quite simply asked me to introduce him to some nice girl, saying that he did not know anyone there. On my reply that the public dance hall was not the best place to look for a nice girl he said, 'But I do not know any other place where there is a chance to meet any kind of a girl. I am awfully lonesome since I came to Chicago,' and then he added rather defiantly, 'some nice girls do come here; it is one of the best dance halls in town.' He was voicing the bitter loneliness that City men remember to have experienced during the first years after they had come up to town."

The church must furnish society for those lonesome strangers from the country, and make it so fascinating that they will not go to dance halls to find company.

Young people who go to college should be prepared to render not only efficient services in the profession they have

chosen, but also in teaching religion in their own homes and their own churches.

Dr. Athearn says: "The college must prepare young people to return to their communities trained to teach religion in their own homes and in the churches of their community. A church college that does not render this service has no excuse for existence and is certainly not entitled to denominational support." Teachers must be made by the church for the church. Preachers must be trained to be religious teachers. "The preacher who cannot train teachers is unprepared for his task."

7. For his practical Altruism. Just before the adolescent assumes the full responsibility of practical life, life takes a more practical turn in his career. His disillusionment has saved him from some of the extravagant hopes he cherished in earlier life. He has discovered that his fond ideals cannot be realized except through hard plodding "on the path to realization." He finds himself in a somewhat unresponsive world and knows that only through persevering practical efforts he can realize his modified ideas. He is more ready than ever to sacrifice self for the protection of others, but he goes about it in a more practical manner. "Altruism is no longer a vague ideal. He seeks definite forces of social service and wants to see results." He wants to render real service. He is not satisfied with mere generalization, but wants specialization in work. He wants to share some responsibility in the work. Dr. Weigel says: "Give the youth responsibility. Couple him up to real work of social betterment. Make him feel that he is a worker along with you, towards the same ends, instead of being himself the object of your endeavor—and you need not work to make a man of him; he will make a man of himself." Work for and in the church will produce a love for the church which could not be implanted in any other way. "Work begets affection. We soon care to love the church, if we can be set in a definite way to work for the church." Young people are willing to help to bring about the social betterment, to make it "easier to do right and harder to do wrong." They will gladly help the church if she takes the lead in moral

safe-guarding. "They will help to save society, to make a safe place for saved souls."

We have followed the pupil through his various stages of development to the close of later adolescence. This marvelous point that we have reached in our study is "**the danger line in religion.**" It is somewhat like "Redemption Point" in "the Niagara River." Any who venture beyond this point will be hurled over the cataract to sure destruction. We have observed that the period of early adolescence is ushered in by an awakening of the religious impulses and that many conversions take place at that time. We have also seen that at the end of early adolescence there is quite a general religious awakening among boys and girls so that large numbers of them are converted. Another religious awakening takes place with a relatively large number of conversions at the close of the period of adolescence, but less than $\frac{1}{6}$ of all conversions take place after the twentieth year of life. "The chances are a thousand to one against conversion after thirty years of age." These startling facts must be presented to the unconverted adolescents. An appeal should be made for an immediate surrender to the Lord Jesus Christ on account of the peril of life that confronts them. "Every day's postponement makes it more certain that our pupil never will consecrate his life to God." The pupil must be impressed with the fact that he must remember his Creator in the days of his youth, for the evil days will come, when he will no longer have an inclination to surrender himself to his Lord. The unused religious faculties will be lost and lost forever.

Chap. VII. LESSON OUTLINES:

1. Scope—17-25—Fatef. yrs. mid. and lat. ad.
2. Imp. of Bound.
3. Characteristics—
 - 1) Sym. phy. perf.—2) Pron. ind.—3) Dang. to dr.—
 - 4) Incl. to dbt.—5) Attr. for op. sex.—6) Ch. of
 - voc.—7) Pract. alt.

REVIEW QUESTIONS:

- 1 What ages are included in the Senior department?
2. Why are these years called the most fateful?

3. What difference do we find between middle and later adolescence?
4. What constitutes the boundary between early and middle adolescence?
5. Name the seven peculiar characteristics of the pupil during the period of middle and later adolescence.
6. Why is this period called the athletic age?
7. What tasks should be performed by pupils during this period of life?
8. Of what is individuality a product?
9. Why is this the period of a pronounced individuality?
10. Why are pupils in danger of drifting at this time?
11. How can they be kept from going astray?
12. Why is this period called the doubting period in life?
13. What difference is there between the doubts of the adolescent and the adult?
14. How can the doubter be led to the full assurance of faith?
15. How does the attraction for the opposite sex prove a blessing to the adolescent?
16. How should young people be safe-guarded during this crucial period in life?
17. What changes does the choice of a vocation bring in the life of the adolescent?
18. How can the church help young people during this critical time in life?
19. For what should young people who go to college be especially trained?
20. How does disillusionment help to lead the pupil into practical altruism?
21. What kind of work should the pupil do to perfect his manhood and womanhood?
22. Why is this period in life called "The danger line in religion?"
23. What should we do to lead them to a full surrender to the Lord Jesus Christ?

THE ADULT.

“Watch ye, stand fast in the faith, quit you like men, be strong.” 1 Cor. 1: 13.

“Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised.” Prov. 31: 30.

“Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” Eph. 6: 4.

We all go out into life through widening circles. First, the mother’s arms, then the family, the neighborhood, the city, the state, the nation, the world life. Each circle prepares for the next. The family is the child’s social order. Its life is his training for the larger life, nation, and human brotherhood. For the purpose of society, homes must be social training centers; they must be conducted as communities if their members are to be fitted for communal living. No boy is likely to be ready for the responsibilities of free citizenship who has spent his years in a home under an absolute monarchy; or, as it is to-day perhaps more frequently the case, in a condition of unmitigated anarchy.—**Dr. F. H. Cope.**

“The organized Adult Bible Class is building a wall of men and women around the boy and girl, and promises to keep them in Sunday-school at the most critical time in their lives. It is enlisting in Sunday-school work those specially adapted for leadership. It is ushering in the larger evangelistic spirit, as evidenced by the increase of membership in many Sunday-schools. It is developing a company of personal workers for whom we have prayed so long. It is bringing to the Church a larger missionary interest and is providing a means of expressing that interest. It is uniting the men and women as never before, in an endeavor to help each other toward a higher and better life. Above all, it is bringing thousands and thousands to know Christ, ‘whom to know aright is life eternal.’ May the day speedily come when every Sunday-school in the world will have its organized classes for men and women!”—**W. C. Pearce.**

CHAPTER VIII.

THE PUPIL IN MANHOOD AND WOMANHOOD. (ADULT.)

The adult department comprises all ages beyond the twentieth year of life. It is a comparatively new department of the Sunday-school. Dr. Wood calls the adult class "the forgotten class." There were some adult classes in the Sunday-school for years, but they did not get the attention they do at the present time. Dr. Bomberger very pertinently says: "The wonder is that the movement instead of being of comparatively recent origin is not as old as the Sunday-school."

The adult members of society need the Sunday-school in a sense just as much as the children, and the Sunday-school needs the adult just as much as it needs the children. The adult needs the Sunday-school because his religious education is not completed. He has many things to learn in the period of maturity, that he could not learn during the period of adolescence. No one completes his education in the Bible School until he is transplanted from the realm of limited knowledge to the realm of perfect knowledge. Besides, the adult needs the fellowship which he finds in the adult department in the Sunday-school. They need that fellowship to withstand the temptations of life. "When you rear a wall of sincerely interested Christian fellowship about a life you often make that life well nigh temptation proof." The adult class movement provides a wholesome social life for men and women. It crowds out the hurtful amusements by bringing harmless ones in. Above all adults need the school to develop their spiritual life. Dr. Bomberger says: "The highest type of Christian character is merely the outworking of proportionally blended head, heart and hand service. It is the glory of wisely directed religious activity that character is its by-product. He who is led to engage cordially in Christ's service will in the very process come more and more accurately to reproduce the lineaments of the Master's life." The adult department enlists its members in evangelistic service and thereby fosters their spiritual life.

Soul-winning enriches the inner life and anchors it firmly in Christ.

But the school also needs the service of the adult. The adult department helps to keep the boys and girls from drifting out of the school during the teen age. "The thing which the boys and girls in their early teens dread most is to be classed with their younger brothers and sisters. In their estimation there is a great gulf fixed between the two stages. That which they most long for is to be looked upon as being already under the sacred precincts of manhood and womanhood." When boys and girls of this age see men and women in the school they are convinced that it is manly and womanly to stay in it. They cease to get too big to come to Sunday-school when they observe that it is a school for adults as well as for children. The presence of the adult in the school gives it larger numbers and there is an inspiration in large numbers. The adults can help the school, too, through their missionary endeavors in bringing new members into the school and into the church. They very materially aid the school in training workers for leadership and for educational services. The adult class movement and the Sunday-school are so joined that one cannot prosper by leaving the other behind.

The pupil in the age of maturity possesses a more pronounced individuality than he did in the other periods through which he came. As a result there is less solidarity in the class and a much greater variety of traits of character, but he still has distinctive characteristics which teachers and workers need to know in order to be able to render him the most helpful service.

The adult is noted:

1. **For his emancipation from any further age limits.** Through the period of childhood and adolescence we found clearly marked age limits into which the pupil fitted. He wanted to associate principally with those of his age. The pupil in later childhood does not want to be linked with those of early childhood. The adolescent does not want to be classed with the junior. The senior does not want to be classed with the intermediates. All are, as it were, in bondage to classes according to certain age limits. The adult

is emancipated from that period of bondage. "With the entrance upon manhood and womanhood the group suddenly widens. The interests of the individual become those of the community in which he lives. He is still one of his kind, but there are many of the kind. Age limits cease to be confining. The man of thirty and the man of forty are not conscious of being set apart by the years put between them. Even the mother of young children and the mother whose children are grown have no sense of being foreign to one another because of the difference in their ages and the ages of their children." Hence adult persons of varied ages can be grouped together in an adult class.

2. For his Sense of Incompleteness. He is especially conscious of his incompleteness, if he discovers abnormal conditions in his inner life. He may have entered the state of maturity without having entered into the new life, and he is conscious of an inner struggle between his carnal nature and his reason and conscience. He becomes conscious of his sense of incompleteness, too, through defective habits which he formed during the period of childhood and adolescence and these cause him anxiety because they are like dead weights dragging him down to a lower plane of thinking and living. He becomes conscious again through the defective education which he may have received during the special educational period of his life. This sense of incompleteness will be intensified particularly through his longing for perfection of knowledge and character. He discovers a great gulf between what he is and what he may be, and this sense of incompleteness makes him susceptible for a better character, a better life and a deeper knowledge of the truth which brings real freedom.

3. For his Fixedness of Purpose. The adult has reached the state of a settled life, of fixed life purposes. This characteristic of the adult is both helpful and harmful. If his fixed purposes are good, it will give him stability of character; if his fixed purposes are evil, it is exceedingly difficult to persuade him to face about and to change his career. Dr. Barclay says: "It is not easy to build up new interests in adults." For this reason it is far more difficult to lead adults to conversion than adolescents. The adults have established

life purposes; the adolescents are establishing their life purposes. But many a man, through an overpowering sense of his incompleteness and of his need of a good conscience, a clean heart and a straight life can be persuaded to change his mind, to alter his life purposes and become a follower of Christ.

4. For his Steadfastness of Faith. "Youth is the period of greatest doubt," says Dr. Coe, "and maturity the period of greatest faith." Beliefs are more or less fixed during the period of maturity. If these beliefs are false, it is hard to shake them, and if they are true, they will, as a rule, remain unshaken. In mature life people live by faith and the more perfectly true faith is expressed through loving service, the firmer it will be established. Dr. Coe says: "Men who live as in the presence of God somehow find themselves increasingly possessed by a conviction that God is actually present as the most real factor of their environments and even of their very being. Proofs are rarely asked for, and often to them appear to be an impertinence. To most men the existence of God has as little need of proof as the duty of loving kindness. The very atmosphere of life has divinity in it."

5. For his Thirst for Reality. The mature mind has emerged from the world of make-believe, and thirsts for the world of reality. The adult does not care to spend his time in dreams, but he desires to learn to know the facts and to get down to the real substance of things. "Religion," says Dr. Coe, "seeks to adjust the whole man to ultimate reality," and this thirst for reality makes it possible to lead the adult away from all illusions to genuine truth. "Whoever sows unreality in the very faculties that distinguish reality from illusion is bound to reap failure and bitter disappointment, for only reality can abide." The adult is deeply conscious of the fact that he himself must be a real genuine foursquare person. He may be deceived by those who are ministering to his wants and may think he is on the way to reality when he is following some strong delusion, but his endeavor will end in bitter disappointment because his thirst for reality is not slaked. It is possible to lead the adult mind into the enjoyment of a real Christian experience, into the possession of a real Christian

character and into the practice of a real Christian life, because these only slake his thirst for reality.

6. For his practical turn of mind. Dr. Cope says: "Man feels his grip on life. He fits into his place in the life of the world and bends to its service. Opinions are viewed less tragically, more calmly; the man concerns himself more with practical aspects than with theoretical bearings." He wants to meet actual life needs and has a deep interest in these. "When the church meets the actual life needs of men—of real men as men are—the men will be there in due proportion." This tendency of manhood and womanhood gives the teacher a chance to lead these pupils to reveal their religion through expressional activity. The church can, as a result of this trait of adult life, "educate its people from the passive to the active type of religion, that they are here not to be ministered unto, but to minister." Our adult pupils need the rendering of service more than the church needs their service. It develops their strength and fills them with indescribable pleasure. Dr. Coe says: "The man and woman who had experienced the joys of human affection, and the blessedness of serving others, knew that life is more than a probation, that it is even life itself, an end and not merely a means to something else, and that it may be full of its own reward."

7. For the progressive Tendency towards self-perfection. There is a progressive development in the life of maturity. Man finds himself under the law of progression which he cannot break, and under which he must go forward either to the perfection of his character or to the perfect degradation of his being. A poet very pertinently says: "Man partly is and wholly hopes to be." He is reaching out towards the realization of the fullest life. If he is progressing in the right direction he yearns for perfect knowledge, perfect purity and perfect happiness. He is constantly progressing in the acquisition of knowledge and in the perfection of his character. "My one motive," said an adult, "is to grow not especially spiritually, but every way." "Let us go on unto perfection", is the watchword of the adult. The passion to learn goads him on towards perfect knowledge. Dr. Cope says: "The man who is alive is never too old to grow; he never

ceases to desire to learn. The best evidence that any man is educated is that he is wondrously moved by a passion to learn. He only is educated, who is not yet educated." The passion to learn, the passion to excel one's self in Christian-like character and service keeps the adult who follows the prompting of his higher nature, moving forward progressively towards self-perfection, towards a realization of the fullest possible life.

8. For a tendency towards Self-Abnegation. Man begins a self-centered life in the period of early childhood. He begins life with a spirit of dependence and then proceeds to a spirit of self-dependence and independence and finally lands again in a state of dependence upon divine providence and divine grace, if he yields to the promptings of the Divine Spirit. He begins with a spirit of dependence upon his parents and ends with a spirit of dependence upon his heavenly Parent. He learns "to curb the individual life, to hold in check egoistic impulses which bring him out of harmony with the social life." "The sense of dependence," says Dr. Starbuck, "increases with years." Connected with this sense of dependence upon God are the feelings of humility and resignation. In a self-surrendered life to Jesus Christ the adult increases in humility and resignation to the will of God from year to year. He ceases to exalt self and trends towards self-abnegation. Self-abnegation consists in "the utter abandonment of self for the welfare of others." The spirit of self-abnegation is beautifully expressed in the following testimony: "I would forget self entirely and spend my life in an unobtrusive way, in order to make the world better." This tendency to self-abnegation makes man unassuming and endows him with a special power for good. Selfishness eclipses many a good service where self-abnegation causes one's light so to shine that others will see not us, but our good works and glorify our Father who is in heaven.

9. For his tendency towards a Society-Centered and a Christ-Centered life. Men have gregarious tendencies no matter whether they are pursuing the right or the wrong course through life. "They gravitate together; they are social beings." They become socially conscious and become either society-centered and Christ-centered or anti-society-centered and anti-Christ-centered. Our adult pupils of

the Bible School, of course, we expect will become society-centered and Christ-centered, for the trend of life in maturity is more towards altruism. Dr. Coe says: "The world of to-day, whatever else it may doubt or deny, acknowledges one kind of law that does not need to be voted on, namely, the obligation of brotherhood." Not all, however, meet this obligation. Man's inhumanity to man has not ceased even in this century of enlightenment. "From childhood to maturity the trend of life is persistently away from the self-assertive, egocentric instincts towards those that are society-centered and God-centered." The adult, if he follows the teaching of the Word and the dictates of his conscience and his reason, will become Christ-centered. He cannot be perfectly society-centered without being Christ-centered, for to live for Christ means to lay down one's life in actual service for others. Christ's first step was a call to action, to follow him in self-denying service for the good of others. The real interests of life are mutual, and the Kingdom of God appears "wherever men put Christian principles into practice in their relations with man to man." If the adult loves Christ supremely, he will make Christ and his good his own. An unsocial motive is an un-Christian motive. Dr. Coe says: "The Christian life is the act and it is the motive to the act, but it is more than all of these. It is also experience of God in us, the eternal in the temporal, the Absolutely Worth While that lifts us above ourselves and transfigures our particular acts and purposes." We must find that Christ is the vital principle of everything that makes life worth living. Dr. Cope says: "For service for the world man's greatest need is a sufficient dynamic motive. Without a sustaining motive, without a compelling vision of what is to be done, without an imperative passion for the work and for man, the layman who seeks to serve the kingdom is only playing with tricks and devices of ecclesiastical or sociological apparatus." We must make use of the tendencies of our pupils to become society-centered and Christ-centered, and must endeavor to help them into such an experience of Christ's love that they will be afire with a noble and consuming passion for Christ and his cause.

The adult department should be well organized for Christian service, and pursue such courses of study, which will lead it to

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the fullest development of life and to the most vital relationship with life.

The class should not be too large. Dr. Athearn says: "When the group grows beyond thirty it ceases to be a class and becomes an audience. The teacher ceases to teach and becomes a preacher." Not all the adult members of the Sunday-school are found in the Adult Bible Class. Some are found in the Home Department. These, too, should be provided with proper reading courses in their homes, because they are, as a rule, for some reason or other, unable to attend the church school.

Information as to mode of organizing and method of work in the Adult Department will be furnished in another section of our Study Course. Helpful literature abounds in our day for this department of work.

LESSON OUTLINE:

1. Scope. Ad. above 20 yrs. of age.
2. Need of Ad. Dep. 1) Ad. need of school for intellectual, social and spiritual reasons. 2) School needs adults to hold young people, to add inspiration of members and to train workers.
3. Spe. Charact. noted.
 - a) For his emancip. from age lim.
 - b) For his sense of incompl.
 - c) For his fix. of purp.
 - d) For his steadf. of faith.
 - e) For his thirst for reality.
 - f) For his practical turn of life.
 - g) For his prog. tend. toward self-perfection.
 - h) For his tend. towards self-abnegation.
 - i) For his tendency toward a soc. cent. and a Christ-cent. life.

REVIEW QUESTIONS:

1. What does the adult department comprise within itself?
2. Why is it of so recent origin?
3. Name some changes that take place when pupils pass from adolescence to adult life.
4. Why does the adult need the school?
5. Why does the Sunday-school need the adult?
6. What emancipation does the adult experience?
7. Why does he become conscious of a sense of incompleteness and of what benefit is this sense to him?

8. Of what advantage and disadvantage is his fixedness of purpose?
9. What bane and what blessing does his steadfastness of faith embody?
10. Why does he thirst for reality, and of what benefit is this thirst to him?
11. How can his practical turn of life be utilized in Christian service?
12. Of what benefit is his progressive tendency toward perfection?
13. Of what benefit is his tendency to self-abnegation to himself and to others?
14. How can his tendency to become society-centered and Christ-centered be utilized for his own good and for the good of others?
15. How should the Adult Class be organized and what courses of study should they pursue?
16. What attention should be given to adult pupils who belong to the Home Department?

The Principles of Teaching.

**“No character can be made without ideals. One sees in an ideal things he would like to be. An ideal calls out one’s admiration. That one grows to be like what he most admires, wise men found out long ago to be true”—
Slattery.**

INTRODUCTORY.

Principles of Teaching function in the minds of all who aid others in acquiring knowledge. In some these principles function unconsciously, and in a few they operate but feebly; but every rational being appropriates to some extent certain fundamental principles of teaching in his efforts to impart information to others. It does not follow, however, that every one who thus either consciously or unconsciously appropriates these principles of teaching has a clear knowledge of their nature, or even recognizes the laws of their operation.

The purpose of the following pages is to point out these fundamental principles of teaching with special reference to their application in the Sunday-school. It is the purpose of the author, especially by clear statement and apt illustration, to induce many more teachers purposively to make a more general and effective use of the common principles of teaching in their Sunday-school work.

Not a few, indeed, have become eminent in the art of teaching by the mere intuitive application of the principles of pedagogy. We readily admit that some are naturally better adapted to impart instruction than others, but it does not, however, necessarily follow that by a careful study of pedagogical principles one can not acquire greater skill and efficiency in the art of teaching. The great Teacher sent from God considered it worth while, both by precept and example, to instil the principles of sound teaching into the minds of his disciples.

CHAPTER I.

THE AIM OF TEACHING.

The Aim of this Chapter. When a man desires to build a tower he should first sit down and count the cost. He should also first determine what shall be the purpose of the tower; for both the plan and the size of the tower will de-

pend on the purpose it shall subserve. Likewise, in the study of the principles of teaching, it is very desirable that one begin with a clear conception of the end of teaching. It is the purpose of the author in this chapter to discuss and set before us in clear terms the real aim of teaching in the Sunday-school. It must be admitted that much energy expended in teaching is often wasted simply because the end of teaching was not kept in view. Neither will it be sufficient that the teacher have the right end in view; if he does not pursue the proper course or conform to fundamental principles of teaching, much of his effort will be wasted.

Therefore, it is the part of wisdom for the Sunday-school teacher, first of all, by careful and critical study of the subject, to arrive at a clear understanding of the real and supreme purpose of teaching.

The Final End of Teaching. In directing our thought to the final end of teaching we come into the presence of God himself. There is a deep significance attaching to the statement that every true teacher is a co-worker with God; but the statement carries with it special meaning when it refers to the Sunday-school teacher. God has made man for the glory of his name. The only legitimate aim of a teacher is to promote the realization of God's purpose in creating man. The aim of the Sunday-school teacher is to bring the members of the human family into blessed harmony with the will and purpose of God.

Comenius, the Moravian bishop and educationist, has tersely and truthfully said, "The ultimate end of man is eternal happiness with God." It is evidently God's desire that all men be brought into happy fellowship with himself; for he has said, "Look unto me, and be ye saved, all ye ends of the earth." (Isa. 45: 22.) God's final purpose of all his activity is to reveal and glorify his name. His purpose concerning man is relative, it is finally determined by man's free will. But the final aim of all human activity should be eternal happiness with God. We do not hesitate to say with Comenius that the highest aim for man must ever be eternal happiness with God.

This then is the final aim of the Sunday-school teacher, namely, to bring all those who come under his teaching into the realization of eternal blessedness with God. A higher aim than this can not be set before any finite being. It involves salvation from sin, man's highest good.

The Immediate Aim of Teaching. The final aim of teaching should never be lost to sight, and a lively expectancy of reaching it should serve as a constant inspiration. However, ordinarily a secondary end is immediately before the mind of the teacher. In order that there may be the least possible waste of energy in teaching, it is also essential that all secondary ends be definitely grasped and kept in mind.

It is not at all difficult to point out the immediate aim of teaching in the Sunday-school. Our Lord has taught us that eternal life consists in knowing God the Father and his Son Jesus Christ. It is the truth revealed in Jesus Christ that makes men free from sin. The Saviour prayed, "Sanctify them in thy truth, thy Word is truth." (St. John 17: 17.) The truth of God, revealed by Christ and energized by the Holy Spirit, is the immediate, divinely appointed means for the salvation of a soul. Although the power that saves from sin comes from God alone, yet man may co-operate with God in furnishing the conditions necessary for the effectual working of that power. The Holy Spirit operates by means of the truth lodged in the minds of men.

Therefore, the immediate task of a Sunday-school teacher is to lodge the truth of God as revealed in Christ in the minds and hearts of his pupils. By the immediate aim of a teacher we mean that end which lies directly next to his present endeavor. We call it immediate because it rises prominently before the mind of the teacher without being obscured by any other end coming between it and the present act. It matters not whether the pupil belong to early childhood, middle childhood, the adolescent period, or to the adult class, the immediate aim of the teacher, to lodge the saving truth of God in his heart, must ever remain dominant in the mind of the teacher.

Other Legitimate Intermediate Aims. There may be a number of intermediate aims falling in before reaching the final, some of which when standing alone would not be

considered worth while. Even though these be lower aims, they should not be passed by unnoticed, if they lead the way to the final end.

Intermediate aims are not ignored in secular affairs. The farmer does not consider it a waste of energy to extend his work of enriching the soil over a number of years. The apprentice does not object to long years of toil, in order that he may become a skilled workman at his trade. The student does not despise the long weary hours of study, even though the coveted prize of being admitted to some worthy profession lies yet in the distance.

Jesus himself often ministered to the physical needs of men in order to arrest their attention, awaken faith, and open for himself a way of approach unto their spiritual needs. Should not a Sunday-school teacher as well be ready and willing to pursue lower intermediate aims, in order to reach his final end? In this respect also we should be wise as serpents and harmless as doves. The principle of employing lower ends, if they are not evil in themselves, is universally accepted as legitimate.

It is a laudable ambition for the teacher to seek to gain the respect and win the confidence of his pupil. But this aim should be subordinate to the purpose of lodging the truth of God in his heart. It is worthy of the greatest effort of a teacher to gain the attention of a pupil in the class, if he is seeking thereby to lodge the truth of God in his heart. But this end of lodging the truth in the heart is after all only a means to a higher end. The pupil should know the truth in order to do it. It is not enough to hear the truth or simply to know the truth; one must **do** the truth in order to enter into the kingdom of God and thus to realize the Divine purpose in man's creation.

Nothing less than the development of a Godlike personality should be the aim of a Sunday-school teacher. The development of personality is an idea very prominently set forth in all modern theories of education, and it is worthy of careful study. Voluntary, self-initiated, personal doing of the truth as it is understood develops personality. The character of one's personality each one must make for himself; it is what one does

of his own free will that determines his personality. But why develop a noble personality? Because God himself is the one supreme, perfect personality of the universe, and seeks to express himself in man whom he has created in his image.

However, it will always be necessary to guard against an uncritical application of the principle that lower aims may be pursued in order to gain higher ends. One must guard against the use of aims that are sinful and tending to degrade personality. There is also danger of making the lower aims supreme and thus obscuring the final end. It is possible that a lower aim, instead of contributing toward the realization of the final end, detracts and leads astray. There is danger of making the pleasures of sense so prominent as to obstruct the way to God, instead of leading to him. Therefore, it is essential in choosing for the time being any lower aims, first of all, to exclude all aims that are sinful in themselves or that pander to sinful impulses; and, in the second place, to choose only such aims as may rationally be expected to contribute something toward the realization of the final end of teaching in the Sunday-school. The principle of employing intermediate and subordinate means and ends appeals to reason, and is supported by the example of Jesus.

To contribute anything toward the development of a personality created after the image of God is worthy of the loftiest ambition of a human being. To aid a soul in finding its way into happy fellowship with God, into a life of blessedness with God, is an aim that should challenge the ambition of every one that truly loves God. He who chooses to devote his days and nights to the mastery of the principles of teaching in order to become a competent teacher in the Sunday-school, with such a lofty aim before him, will certainly finally merit the plaudit of his Lord, "Well done, good and faithful servant, . . . enter into the joy of thy Lord."

Unity of all Aims. The Sunday-school teacher should never deceive the pupil. It would not be the part of wisdom to lead the pupil to feel that the teacher is interested only in his final aim. While the teacher should have only one **supreme** aim, yet all other lower aims should be real and genuine. If the teacher really loves the pupil, as he should, his interest in

his physical and temporal well being will be a real interest and he never need practice any deception. It is certainly humane and Christian to seek to promote any kind of sinless enjoyment for a fellow being, and when a Sunday-school teacher provides some physical recreation or social enjoyment for his class, he may express a real interest and still be in perfect harmony with his final aim to lead him to Christ.

Therefore, in order not to fall under the condemnation of hypocrisy and in order to employ the best means to gain the final aim, there must be perfect sincerity and absolute unity of principle in all the efforts put forth to bring Sunday-school scholars into the realization of eternal blessedness with God.

The Leading Truth of this Chapter. In summing up the discussion of this chapter, we would say that the immediate aim of teaching a Sunday-school class is to lead the pupils to a clear understanding of the truths contained in the lesson, with the ultimate aim of winning them for Christ or to develop them in the Christian life. The Sunday-school of the twentieth century is the Bible school of the church, and its avowed purpose is to impart religious instruction to all classes of people that may be gathered into her fold. Children, young people and adults are the pupils, and the essential truths of Christianity is the subject matter that is taught in this school. The proper interpretation of God's Word and the forceful application of its eternal truths to the spiritual need of every pupil is the high aim and lawful function of every Sunday-school teacher.

The Sunday-school teacher, in all his planning and all his work, should never lose sight of the one great final aim. Whether he is providing some form of recreation or social enjoyment, or is seeking to explain the lesson material, the teacher should ever bear in mind that the one supreme final end of his work is to awaken and promote the spiritual life of his pupils.

BLACKBOARD OUTLINE:

1. The Purpose of the First Chapter.
2. The Final End of Teaching.
3. The Immediate Aim of Teaching.

4. Other Legitimate Intermediate Aims.
5. Unity of All Aims.
6. Summary of the Chapter.

REVIEW QUESTIONS:

1. What should a Teacher first of all clearly understand?
2. Why did God create man?
3. What did Comenius give as the Ultimate End of Man?
4. What is the Final Aim of the Sunday-school Teacher?
5. What is the Immediate Task of a Sunday-school Teacher?
6. Mention other legitimate intermediate Aims.
7. What develops Personality primarily?
8. What is said on the Unity of all Aims?

CHAPTER II.

THE TEACHER'S QUALIFICATION.

Need of Qualified Teachers. From year to year the range of work assigned to the Sunday-school by the Church enlarges. The nature of the work also grows more complex and becomes more difficult. It naturally follows that more attention should be given to the qualification of the teacher. The need of special preparation for the teacher is as yet only dimly recognized. Some effort is made to meet this need by the organization of teacher training classes and by the publication of special literature for the benefit of teachers. The bearing of the work of the Sunday-school teacher in our day on the extension of the kingdom of Christ is so far-reaching that it is scarcely possible for the Church to overemphasize the importance of securing well qualified teachers. A study of this important subject is worthy of careful attention.

Spirituality of the Teacher. The aim of teaching in the Sunday-school is spiritual; namely, to lead souls into a conscious experience of salvation from sin. It is very evident that a teacher can not lead his pupils beyond himself; in the field of moral truth what a teacher himself is, speaks louder than his words. The ideals of life that are appropriated in the heart of the teacher exert a stronger formative power on the character of the pupil than the ideals that are taught by words. Therefore, the spirituality and the consecration of the teacher are matters of prime importance in his qualification. This principle was recognized by our Lord and Master when he taught that only those who both do and teach the commandments of God shall be called great in the kingdom of heaven. (Matt. 5: 19.)

Personality of the Teacher. By personality we mean in this connection that peculiar quality by virtue of which an individual is able to impart of his own material and spiritual self to others with whom he comes in contact. To think that personality consists merely in presence, personal appear-

ance, or magnetism, and the like, is a mistaken idea; personality is not so inert or passive a thing as any of these. One may easily be deceived by some imposing presence, but on further acquaintance discover that but little social or moral power radiates from it.

But on the other hand, if an individual is known for one good deed here and another there, if he is known as lending a helping hand to his own flesh and blood and also to strangers, and thus attracting to himself his fellow men, such a one may be said to have a strong personality. One may have the wealth of a Croesus and all the wisdom of Solomon and yet be very deficient in personality. It is not always those who have the finest personal appearance or the most education that are the best teachers. Personality is a certain unique possession that manifests itself in power to lead others to think and act as you wish.

This qualification is, in part at least, a natural gift, yet it may be cultivated and greatly developed. By the grace of God and consecration to a worthy cause one may acquire great personal influence over others. The position of a teacher itself favors such acquisition. Shall we not put all social and psychical forces under contribution to win immortal souls for our Lord and Master?

"Apt to Teach." By this topic the author wishes to indicate specifically that disposition or qualification by virtue of which the teacher is able to put into practice his general qualifications for teaching. It involves not only a general knowledge of the principles of teaching, but also the real application of the same in actual work. Aptness to teach is manifested when one is quick to understand and appreciate the difficulties in the minds of the pupils to apprehend the truths presented in the lesson. It also manifests itself in skill to discover or invent illustrations that will remove such difficulties. Ability to find in the constitution and nature of things pictures of the hard lessons in life is a qualification that should be coveted by every teacher. To be apt to teach means essentially ability to see quickly the difficulties in the mind of the pupil to apprehend the truth one wishes to impress, and readiness to find some solution of the difficulties. Careful

study combined with judicious practice is the highway to efficiency in this very desirable art.

Knowledge of the Pupils. The great task of pedagogy is to impart instruction on how to lead the human mind into a knowledge of the truth; or in other words, how to suggest the acquisition of new experiences for the developing of the growing soul. One of the fundamental requirements of this art is to know the mind of the one to be led into the truth. Mental suggestion requires common ground on which to stand. Mental interaction must have points of contact.

A teacher of children should be acquainted with the child mind. A diligent study of child psychology coupled with a living experience in dealing with children is the best method of acquiring this qualification. A child of six years should be treated differently from a youth in the adolescent period, and again the adult class should be approached differently from any of the preceding classes. In every case the teacher should be able to enter into the feeling and thought life of his pupils.

In the Sunday-school, as well as in the week day school, it will soon appear that certain pupils need individual attention. The first step to be taken in meeting this need is for the teacher so fully to gain the confidence of such a pupil that he will freely disclose to him his real need. Then the teacher should proceed to supply such need by imparting special instruction and seeking to encourage by drawing from his own broader experience in life. To meet the needs of the individual members of a class in a tactful manner is a rare achievement and can be accomplished only when the teacher really understands the minds of his pupils.

A Knowledge of the Bible. Last but not the least of the desired qualifications of a good teacher to be mentioned in this chapter is a thorough knowledge of the Bible. By this we do not mean simply a knowledge of any particular lesson to be taught, but rather a general and organized knowledge of the Bible as a whole. Not to say that it is necessary to teach in the Sunday-school all that is recorded in the Bible, but rather to emphasize the fact that the ability to teach plainly and effectively any particular part of God's Word one should have a clear conception of its relation to, and bearing upon, the Bible

as a whole. Any contradiction or lack of consistency in a course of instruction will soon be discovered by alert pupils, and will inevitably result in lack of confidence. Admitting limitation of knowledge is far better than dogmatic statement on any point not positively known, for the confidence of the pupil in the teacher will not then be destroyed.

The only method to be pursued in acquiring this qualification is a persistent, systematic study of the contents of the Bible from Genesis to Revelation. If one be willing to give his days and nights in reading the classics in order to teach English, how much more should one be willing to give his days and nights to the study of the Bible in order to be well qualified to teach in the Sunday-school.

After all has been said that can be said on the desirability of special preparation to qualify one for teaching, it must ever be admitted that the inspiration and tuition of the Holy Spirit must be given first place in every discussion of the qualifications of a Sunday-school teacher.

BLACKBOARD OUTLINE:

1. Need of Qualified Teachers.
2. Spirituality of the Teacher.
3. Personality of the Teacher.
4. Apt to Teach.
5. Knowledge of the Pupils.
6. Knowledge of the Bible.

REVIEW QUESTIONS:

1. What is the General Subject of Chapter II.?
2. What Efforts are made to meet the need of well qualified Sunday-school Teachers?
3. What exerts the strongest formative power on the character of a pupil?
4. What do we mean by Personality of the Teacher?
5. What is involved in Aptness to teach?
6. In what Particulars does this Qualification manifest itself?
7. What is the great Task of Pedagogy?
8. How should Pupils who need individual Attention be treated?
9. Why is it Important that a Teacher know the Bible?
10. How may a knowledge of the whole Bible be gained?

CHAPTER III.

THE PROCESS OF KNOWING.

In a former chapter we found that the immediate aim of teaching is to lead the pupil to a clear understanding of the contents of the lesson. It is the author's purpose in this chapter to discuss the psychological principles involved in the acquisition of knowledge. The Science of Knowing, commonly called Epistemology, is worthy of a prominent place in the educative systems of our day, and the Sunday-school teacher should be familiar with its fundamental principles.

Signs of Ideas. To acquire knowledge one must construct in mind objects as they exist in the external world. We all know that these objects can not enter the mind bodily, they can be admitted only in the form of ideas. In order that we may deal with the objects of the external world without handling them bodily, we have agreed to use signs to represent them in thought. So it has come to pass that the human family has adopted various systems of signs to represent not only material objects but also mental objects, realities of thought, feeling and will.

When two persons converse together, thoughts do not pass ready made from one mind to the other. When we speak of exchanging thoughts, we make use of a figure of speech. Thoughts can not be exchanged. What really takes place in human intercourse is mental interaction. One person puts forth some act of thought, feeling or will, and gives some appropriate sign of such an act. The other person reads and interprets the sign and thus is able to know what takes place in the mind of the first party. Intercourse consists of an interaction made possible by making use of signs of ideas. Words are signs of ideas, so also are gestures and facial expressions. Yea, every act of a man's life gives some expression of what he thinks, what he believes and what he is.

In all the walks of life we are compelled to make use of signs of ideas in order to communicate with our fellow men.

To become proficient in the use of signs of ideas, one must be a careful observer of common usage. The teacher should be familiar with the vocabulary of his pupils, and should aim to use the words and phrases that his pupils can understand and interpret. Even in language one should be willing to become all things to all men to win souls for Christ.

Method of Gaining Knowledge. The method of gaining knowledge involves a double process, first excitation, and second reaction. To gain knowledge requires self-activity; the mind itself must act. But in order that a finite ego may act, it must be acted upon by the non-ego. In order to learn anything from the external world, the mind must be acted upon from without; and in order to learn anything from another mind, it must be incited thereto by that mind. It becomes the plain duty of a teacher to incite the mind of his pupil to act. Some minds respond more readily than others, and it may become necessary to resort to various methods to excite the mind of the learner to act. The ordinary method is the use of simple words as signs of ideas. But this method should be supplemented by other expressions of feeling and desire. Any expression of interest in the pupil may excite him to respond. Although we may not be able to explain all the processes by which one mind excites another to activity, still we know that the avenues of access to other minds are manifold and that the wide-awake teacher will find some way of approach to the secret springs that move the hearts of his pupils.

The reaction produced in the mind of the pupil is described in psychology as sensation, perception and apperception. By the latter term, apperception, we mean ordinarily no more than perception plus the consciousness that the truth perceived is adapted to supply a personal need. Now, it is a well known fact that apperception functions most readily along lines of interest. It follows therefore, quite evidently, that in order to awaken the most potent reaction on the part of the pupil, the teacher should connect his appeal with points of personal interest. We all have physical needs, mental needs, social needs and spiritual needs. Points of connection may be made with any one of these interests with good results. Just recently a class of young men in the First Evangelical Church, Naperville,

Ill., assisted one of its members to recover his hearing. This kind act has greatly strengthened the bonds of attachment between the members of this class, and no one will doubt that the teacher's power over the whole class, and especially over the pupil aided, has been greatly increased.

These common psychological principles of epistemology obtain in all processes of education, and should be diligently studied and conscientiously applied by every Sunday-school teacher.

The Factor of Repetition. So long as the nature of the human mind continues as it is, the factor of repetition will take a prominent place in the process of education. While it is true that in modern times other factors have in part displaced the practice of repetition, it still remains that we can not succeed in teaching without resorting to the principle of repetition. The child is absolutely dependent on the repetition of impressions from the objects of the external world in order to understand their nature and their meaning. And likewise, in maturer years, after our senses have been exercised to interpret more readily the expressions of thought that arrest our attention, we still need the factor of repetition to perceive clearly and interpret fully. Who of us does not know that many of the verse and prose selections committed to memory in childhood convey to us a richer and deeper meaning when repeated in later years. The truth is, we never catch the full import of a great truth when it is first presented to us. We need line upon line and precept upon precept.

Much of the Saviour's teaching by simile and metaphor, by parable and allegory, was but an application of this principle of repetition. He never wearied in offering the fundamental principles of his kingdom under different figures of speech. The Sunday-school teacher should imitate his Master by repeating his message in manifold and attractive forms.

Application of the Science of Knowledge. In the practice of teaching there is generally an unconscious application of the fundamental principles of the process of knowing. Ordinarily we adopt these principles of epistemology instinctively and naturally without special forethought. But none of us should be content to act only instinctively. One

of the chief characteristics of man is found in the fact that he is able to add reason to instinct to pilot his life. A wealth of information on the process of knowing has been handed down to us from the experiences of others. Principles of knowing and teaching are fully discussed in modern pedagogy. In this scientific age none need be ignorant on the theory and practice of teaching. To plead inability is no excuse.

It behooves us, therefore, as co-workers with God, to learn and apply the principles of the science of knowledge, in our work as Sunday-school teachers. Our religion is a reasonable service, and we should be anxious to add reason to instinct and learn the art of teaching. There is no doubt but that a careful study of the process of knowing as outlined in this chapter will contribute much to the efficiency of a Sunday-school teacher.

BLACKBOARD OUTLINE:

1. Signs of Ideas.
2. Method of Gaining Knowledge.
3. Factor of Repetition.
4. Application of the Science of Knowledge.

REVIEW QUESTIONS:

1. What is the Science of Knowledge frequently called?
2. What are included under Signs of Ideas?
3. What do we mean when we speak of "Exchanging Thoughts?"
4. Describe the double process required in order to learn anything from the external world.
5. What benefit accrues from a repetition of sense impressions?
6. What argument can you give in favor of the Science of Knowledge applied to teaching in the Sunday-school?

CHAPTER IV.

ATTENTION AND APPERCEPTION.

It is not the author's purpose in this chapter to open a psychological discussion of the mental activities called attention and apperception; it is rather his purpose to point out how the mind of the pupil functions on receiving instruction from the teacher. The response of the pupil given to the teacher's presentation of the lesson in class is most adequately indicated by the two terms attention and apperception. Attention means, in the simplest terms, the arousing of that which is within us to receive that which comes to us from without. Apperception is the name of that activity of the mind by which we put a meaning upon that which is brought to us from without. These two forms of activity are, however, only two aspects of the soul's response to that which is brought to it from without. W. C. Bagley, in his scientific treatise on The Educative Process, gives us a clear-cut definition of Apperception. He says: "This process of unifying and making meaningful the data furnished by sensation is known as **apperception**."

A practical knowledge of the laws that determine the functioning of the mind in attention and apperception will prove to be of great value to the teacher. A brief study of these laws will be highly beneficial.

But little light is thrown on the subject by the use of the hackneyed phrase, "make the lesson interesting." Unless some instruction be forthcoming as to how the lesson may be made interesting, such blanket precepts afford little or no help to the anxious teacher. The task of holding the attention of a class grows more complex as the social organism becomes more complex, and it becomes therefore all the more important to give careful study to what may be called the technique of the art of teaching.

Remove Cause of Distraction. It is psychologically impossible for two ideas to occupy at the same time

the highest place in consciousness. If then the teacher finds the mind of a pupil thus preoccupied, his first task evidently will be to seek to dislodge the intruding thought. It is true one may not always know what engages the mind of a pupil, but ordinarily some evidence is given of a preoccupied mind. Some object in the room, some unusual noise or a grotesque picture on the wall, may be the disturbing element. An uncomfortable condition of the room, such as too much light or heat, or *vice versa*, may frustrate the efforts of the teacher to arrest attention. Some of the pupils may be engaged in private communication, and thus hinder the teacher in his effort to lead them to consider the subject in hand. To divert the attention of the pupil from every other object and fix it upon the lesson is the immediate task of the teacher when he takes up the study of the lesson.

The teacher's own personality may be a distraction. Anything that attracts attention to self withdraws it from the lesson. All affectation and odd gestures should be avoided. The teacher should be intensely interested, but at the same time perfectly natural.

The teacher should be on his guard lest he introduce distractions while he is teaching. To reprimand a pupil or to call for attention in an abrupt manner may only make matters worse. Instead of winning one wandering mind he may lose the attention of the whole class. To set an object intended for illustration in the sight of the class before it is needed will naturally be a distracting element. The superintendent of the school or the secretary in the performance of his official duties may be a disturbance. None should walk about the room nor speak aloud during the period set apart for the teaching of the lesson. Some of these interferences may be beyond the control of the teacher, but he has a right to seek to remove them.

An Appeal to an Immediate Interest. The attention of a pupil can be secured only by the presentation of something that will interest him. As soon as attention is secured, the next step to be taken in teaching a lesson is to present the literal facts and truths given in such a way that the pupils may understand them. The appeal, therefore, should

be made to the pupils' capacity for knowing. The question uppermost in the mind of the teacher should be, does the pupil understand the literal statements in the lesson? A direct appeal to the pupil's understanding should be made, and this is an appeal to an Immediate Interest. By means of questions and added explanations the interest of the pupil will be awakened. An appeal to the intellect is always in place in teaching.

This appeal may be made in a twofold manner. The teacher may address himself, to a certain member of the class, and say, "Now let us see how well you can read this verse?" Then turning to another member, he may say, "Will you give us in your own words the real meaning of this statement?" Any normal mind will accept the challenge to read and interpret the printed page.

A direct appeal may also be made to the emotions; an appeal to the beautiful as suggested in the lesson, or an appeal to the sense of right and wrong, or to the obligation to do the right. Ordinarily a person feels honored when asked to express an opinion. It is through the activity of the intellect and the feelings that the will is moved.

Appeal to a Remote Interest. God in his Word appeals to the future good of an individual to awaken interest in, and secure obedience to, his requirements. Jesus appealed to the future welfare of a certain lawyer whom he exhorted to love God supremely by telling him, "Do this and thou shalt live," (Luke 10: 28.) And it is legitimate for the teacher to seek to arouse the interest of his pupils by pointing out the benefits that will accrue to them by giving attention to the study of the lesson. Moreover, a strong appeal may often be made by pointing out what bearing the truth of the lesson may have on the pupil's future happiness or eternal weal or woe. This is an appeal to reason rather than an appeal to present feeling.

There is no doubt but that incentives appealing to future interests determine more than any thing else the choices of all rational beings. It is a force that is intended to operate especially in the moral and religious realm. Why should the Sunday-school teacher not appropriate it in his work in seeking to secure the attention of his pupils? For the joy that

was set before him, Jesus endured the cross; to be asked to sacrifice a present pleasure in order to gain a greater good in the future is a rational appeal.

Holding the Attention. Let no one think that when once he has gained the attention of his class it will be continued without any further effort on the part of the teacher. Some effort must be made to hold the attention of the pupils. It is true, ordinarily this effort will be made instinctively and naturally; but it may be necessary, at least occasionally, to give some thought on the question of holding the attention of the pupils.

The youthful mind especially is interested in changes; it soon wearies under prolonged sameness. Therefore, if the teacher is able to introduce some new feature in teaching the lesson, he will be more likely to hold the interest of his class.

Then also by interspersing the heavier subject-matter of the lesson with apt and striking illustrations, the pupils' interest may be retained. Other methods of holding attention will naturally come to the mind of the wide-awake teacher.

The fundamental principle to be observed to hold the attention of a class is that the teacher remain within the range of things that will naturally interest the pupils. He should seek to correlate his teaching with ideas familiar to the pupils. A possible point of contact must be kept in view.

Teacher's Own Interest. No one can expect to excite and hold the attention of his pupils, unless he himself is intensely interested. To feign self-interest will accomplish but little in teaching. The only reliable and never-failing method of becoming interested in a lesson is a careful, diligent study of the same oneself. Even though because of former study one may feel quite familiar with the subject matter of the lesson, it is nevertheless necessary to study it afresh and discover new settings of the truth in it. Constant, persistent study is the price of a successful teacher. Since so much depends on the interest of the teacher, every one should be willing to pay the sacrifice needed to meet the demand.

The teacher's own interest in his pupils is the *sine qua non* for successful teaching. This also is a requisite that can not be feigned. The youthful mind is quick in discovering

false pretences. When once a person gets the impression that you do not really care for him, it is very difficult to regain his confidence. To do the best work the teacher must really love his pupils. Even though some may not be lovable in themselves, because of the value of their souls and for the sake of Jesus, the teacher should love with a Christian love every member of his class.

Apperception and Interest. The word apperception has won its way in psychology; we might substitute for it the more common word understanding. The literal meaning is simply intensified perception. Thus apperception is synonymous with comprehension. The immediate end of awakening attention is to lead the pupil to an understanding of the truth. It is very desirable to arouse interest, because apperception operates most readily in the lines of interest. Human personality is so constituted that it seeks to appropriate whatever promises good and tends to perpetuate life.

That interest whose apperceptive value is the highest should be constantly before the teacher. He should aim at such an understanding of the truth as shall contribute most potently to secure a permanent attitude of the pupil's mind to things that are noble and pure and holy. Many of the detailed facts and truths of a lesson may be forgotten, yet if the pupils have apperceived them with sufficient interest to constitute anything toward an attitude of mind towards things that are right and morally good, the effort of the teacher has not been in vain.

The faithful Sunday-school teacher will not be satisfied in having gained attention simply for the sake of attention, nor in having aroused an interest that is only momentary, but he will be longing for the richer fruit of an abiding attitude of the mind in favor of the ideals that are pure and lofty and in happy accord with the teaching of Jesus.

BLACKBOARD OUTLINE:

1. Remove Cause of Distraction.
2. Appeal to Immediate Interest.
3. Appeal to Remote Interest.
4. Holding Attention.

5. Teacher's Own Interest.
6. Apperception and Interest.

REVIEW QUESTIONS:

1. What is the Purpose of Chapter IV.?
2. What is meant by Blanket Precepts?
3. Enumerate some of the causes that distract Attention.
4. What is recommended as an appeal to an Immediate Interest?
5. Give an Example of the twofold manner in which such an appeal may be made?
6. What is the Nature of an Appeal to a Remote Interest?
7. What fundamental principle should be observed in order to hold the Attention of the pupils?
8. Why is the Teacher's own Interest in the lesson and in his pupils of so great Importance?
9. Define the word Apperception.
10. What is the Richer Fruit the teacher desires?

CHAPTER V.

ACTUAL TEACHING OF LESSON.

We are now coming to the study of the actual work of the teacher in the class room. After full preparation has been made and the teacher appears before his class, the most important part of the Sunday-school work begins. Attention given to the following points will be helpful.

Assigning the Lesson. Ordinarily our lessons are assigned for us by our regular Lesson Helps. However, it may be advisable under certain circumstances for the teacher to make a special assignment of the lesson. This will be the case when it is planned to have different pupils make special preparation of certain parts of the lesson.

Such an assignment should be made just at the close of the lesson the previous Sunday. The teacher may then take a minute or two to call attention to the subject of the following lesson and to assign its several parts to different pupils for special study. The advantage of such a course appears in the fact that an appeal to the individual is more forceful than a general appeal. Such an assignment of the lesson the previous Sunday will also furnish an opportunity for calling attention to any thing peculiar in the following subject, thereby offering special incentive to study during the week.

Planning the Lesson. By planning the lesson we mean making a special outline of procedure for teaching a lesson. First of all, the teacher should decide whether he should present the lesson in form of a lecture, or follow the questioning method. Much will depend on the character of the class. In the preparatory classes the questioning method is preferable; in some adult classes the lecture plan may be more desirable. Generally under ordinary circumstances the two methods of teaching may be combined with the best effect.

Furthermore, the teacher should make definite divisions of the subject matter of the lesson. To proceed in a haphazard manner will result in a waste of energy, which should always be avoided in dealing with precious souls. Points of introduc-

tion should follow in natural order, and the divisions of the subject matter should be taken up in logical order and definitely stated. All this requires planning and a clear outline. It should be remembered that the same plan is not equally well adapted for all lessons. The nature of the subject matter and the character of the class should be kept in mind in making the plan.

Presentation of Lesson. Here we deal with the main element of teaching. The ability or quality of a teacher will be determined chiefly by the way in which he presents the lesson. The task now before the teacher is to incite the pupils to think again the thoughts expressed in the text. It is necessary first that the teacher have these thoughts clear in his own mind, and then that he express them by the use of language understood by the pupils. Without becoming tedious, he should dwell on the same thought long enough to be understood. All the teacher can do to convey thought is to put forth signs of ideas, but if these signs are well chosen, fully defined and forcefully expressed, every normal pupil will respond in some measure.

It is a mistake to think that the ordinary laws of teaching on a week day do not apply on Sunday. All the principles of the science of knowing should be applied in the Sunday-school as well as in any other kind of teaching. The purpose is the same, namely, to bring the lesson to the mind of the pupil so clearly that he may grasp and hold the thought that is being taught.

In every lesson some leading point should be presented as the climax in the teaching. The skillful teacher will direct his effort to make that point clear and to emphasize it in every possible way. The teacher should never attempt to make use of all the material he finds in a lesson. The human mind has its limitations, and extension over a wide field, even of interesting matter, can be made only under loss of intension. Therefore the teacher should select from the material at hand only those points that have the most direct bearing on the main thought to be impressed in the teaching of the lesson.

Recapitulation. Close attention and repetition are the chief factors of memory. The time allowed for taking an

impression is a very significant element in photography; the same principle applies in the art of teaching. By a frequent recall of the same thought a deeper and more lasting impression will be made on the mind. Therefore, the teacher should not fail to take such steps in teaching as will keep the same thought in the mind of the pupil for some length of time. This end may be secured by presenting the thought in different relations, by viewing it from different standpoints and by repetition.

In order to avoid monotony and to hold interest, the recapitulation should be conducted in various forms. When the several truths of the lesson are first presented they should be sufficiently emphasized by repetition, and then again in the final summary their bearing on the leading thought of the whole lesson should be impressed by repetition.

Pupil should be taught to form judgments. It is characteristic in modern pedagogy that more prominence is given to the exercise of reason in the process of education than formerly. We do not rely so much on the **memoriter** plan. In the process of knowing we build concepts on the basis of concrete experience; then by the exercise of reason we manipulate these concepts into judgments with little or no dependence on the concrete experiences on which they rest. It is the teacher's task to lead the pupil to form true judgments.

The teacher may follow either of two methods in providing the pupil with true judgments: (1) he may present the judgments himself to the pupil preformed; or (2) he may present the facts and truths of the lesson under conditions and in relations that will impel the pupil to form judgments for himself. In the first method the judgments are given ready made; in the other, the pupil is led to form judgments himself, that is, he is taught to reason.

We all profit by a rich heritage of true judgments handed down to us from our predecessors. Some of these represent years of experience. Nevertheless, it must be admitted that the judgments we ourselves have manipulated out of our own experiences and concepts are the most potent factors in the

formation of character. Therefore, it is the part of wisdom for the teacher to incite the pupil occasionally to form judgments for himself.

BLACKBOARD OUTLINE:

1. Assigning the Lesson.
2. Planning the Lesson.
3. Presentation of the Lesson.
4. Recapitulation.
5. Teacher should lead the Pupil to form Judgments.

REVIEW QUESTIONS:

1. What is the Subject of Chapter V.?
2. What is the Purpose of Assigning a lesson?
3. When is the best time to assign a lesson?
4. What two main points are involved in Planning a lesson?
5. What is the chief task in teaching a lesson?
6. How can thought be conveyed to another mind?
7. What Advantage accrues from Recapitulation?
8. Why should a pupil be encouraged to form Judgments for himself?

CHAPTER VI.

THE TRAINING AND USE OF MEMORY.

In our temporal affairs and in providing for our physical needs we unceasingly employ the power of memory. In fact, we are absolutely dependent on memory to develop personality and to accomplish our mission in having dominion and subduing the earth. But memory has been given us not only to function in the physical life, but also and chiefly to function in the development of the spiritual life. If we fully understood the vital part memory plays in the development of a child's life, we would pay more attention to the training and the use of this power in the work of the Sunday-school. William James, the noted psychologist, says, "No truth, however abstract, is ever perceived that will not probably at some time influence our earthly action." If such be the bearing of memory on a man's whole life, should we not be intensely interested in its training and use in the formative period of our earthly existence? A brief study of the practical truths of this subject will prove to be of great benefit to a Sunday-school teacher.

The Nature of Memory. We define memory in very simple terms when we say, it is that power of the soul by which it is able to recall to consciousness experiences of the past. It is a native endowment but capable of cultivation to a marvellous extent. The two basal elements of memory are impression and association. Ideas are suggested to the mind by impressions made on the brain, and the principle of association operates in the effort to recall an impression. The practical truths suggested by these psychological principles are the fact that great importance attaches to the manner in which the first impressions are made, and that by connecting a number of associated ideas with the original impressions ability to recall them would be greatly enhanced. It is therefore incumbent upon the teacher in imparting instruction to make the first impression as definite and forceful as possible; for the more vivid the impression that suggests an idea, the more easily can it be recalled when desired. He should also seek to con-

nect the essential truth he wishes to impress with a number of associated ideas in order that they may function to retain it in memory. The aim of the teacher should be so to impress an idea that it will not fade away, and that it will come up later when needed.

Special importance attaches to the exercise of memory in childhood. Memory does not increase in power very much after the fourteenth or fifteenth year. Therefore, memory should be exercised very much in early life. Since every great truth is a formidable factor in determining character, we can not be too much concerned in our endeavor to supply the mind very early with wholesome ideas.

The memories of children are stronger and more retentive than we ordinarily believe. Most children from the ages of ten to sixteen are capable, without much strain, of committing to memory two or three thousand Bible verses annually. Although many of these will not be retained in mind literally, yet some will, and all will contribute, more or less, to put the mind in the right attitude towards God and to promote holy living. These simple facts concerning the nature of memory should impress us with the importance of insisting on more memory work in the Sunday-school.

Strengthening the Memory. Memory is strengthened by exercise. Even without special forethought, like the blacksmith's right arm, it increases in strength by use. By the purposive observance of certain laws its power may be greatly enhanced. The laws for strengthening the memory are few and simple. The chief thing to be observed in the development of memory is to focalize attention. When undivided attention is given to the reception of the first impression, it can be more easily recalled afterward.

The second requirement, almost of equal importance with the first, is to retain in consciousness for some time the first sense impressions. If we add to these two requirements a third, namely, the frequent recall of the facts or truths we wish to remember, we have the three fundamental laws for the training of memory. The best time for the strengthening of memory is in the formative stage of child development, namely, during the years from eight to twelve. Dr. W. C. Bagley says, "The

capacity for retaining concrete sense impressions is never so strong as during this formative stage of development."

Memorizing the Scriptures. We deplore very much the fact that since we have adopted some good modern methods of teaching in the Sunday-school, we have so sadly neglected the good old custom of committing Scripture verses to memory. This feature should be revived, for great benefit comes to him whose mind is well stored with the precious Word of God. The psalmist said, "Thy Word is a lamp unto my feet, and a light unto my path." (Psalm 119: 105.) This figurative language means that when one recalls to consciousness the teaching of the Scriptures, he will be directed to walk in the paths of righteousness. It often happens, under the light of a new experience in later years, that a richer meaning of a Scripture passage is suggested to the mind when it is recalled to memory. Such a benefit can accrue only when Scripture passages have been committed to memory. There are some Scripture passages which the child can not fully comprehend, which it may however understand sufficiently to be profited by committing them to memory.

The wide-awake teacher will not be content to have his pupils commit to memory only the few golden texts given in the uniform lessons, but will add to these other more extended passages. We offer the following simply as a suggestion of portions of Scripture that children in the Junior and intermediate departments should commit to memory. Others may be added:

The Ten Commandments. (Exodus 20: 1-17.)

The First Psalm.

The Fifteenth Psalm.

The Twenty-third Psalm.

The One Hundred-third Psalm.

The Lord's Prayer. (Matthew 6: 9-13.)

The Beatitudes. (Matthew 5: 3-12.)

The Parable of the Good Shepherd. (John 10: 1-11.)

The Thirteenth Chapter of First Corinthians.

Frequent drills in repeating these passages, either at the opening or close of the lesson, would serve to impress them indelibly on the minds of the pupils.

Memorizing Hymns. There are certain songs and hymns that contain much of the marrow of the Gospel. Because of their rhythm and rhyme they appeal especially to the child's ear and can be easily committed to memory. Perhaps no more profitable exercise of the memory can be engaged in than for children from the ages of nine to fourteen to commit to memory some of the great classic hymns of the Church. The list here given is merely suggestive; others may be added or substituted:

"Jesus, Lover of My Soul." Wesley.

"Lead, Kindly Light." Newman.

"Nearer, My God, to Thee." Adams.

"My Faith Looks up to Thee." Palmer.

"Saviour, Like a Shepherd Lead Us." Thrupp.

"Abide with Me." Lyte.

"Faith of Our Fathers." Faber.

Many a saint has found solace and strength by recalling to consciousness, especially in seasons of affliction or imprisonment, these devout expressions of other Godly men. We do not hesitate to say that a very valuable deposit to character is made for time and eternity by committing to memory standard hymns and the Word of God.

BLACKBOARD OUTLINE:

1. Cultivate Memory for the Sake of the Spiritual Life.
2. The Nature of Memory.
3. Strengthening the Memory.
4. Memorizing Scripture Passages.
5. Memorizing Hymns.

REVIEW QUESTIONS:

1. What is the Subject of the Sixth Chapter?
2. What Quotation from William James is given in the first paragraph?
3. Give Definition of Memory.
4. What three Laws are given on Strengthening the Memory?
5. Why should we commit Scripture Passages to Memory?
6. What Passages are suggested?
7. What Benefit in Committing Hymns to Memory?
8. What Hymns are suggested?

CHAPTER VII.

METHODS OF TEACHING.

In the fifth chapter the nature of the separate steps taken in the actual teaching of the lesson constituted the subject of study. It is the author's purpose in this chapter to consider specifically the various methods and devices that may be employed to impress the facts and truths of the lesson most forcibly on the minds of the pupils.

Asking Questions. One of the most important methods of imparting instruction is asking questions. In the ordinary Sunday-school class it is far more effective than the lecture method. The immediate purpose of teaching remains the same, whatever be the method employed, namely, the reproduction in the mind of the pupil of something that is in the mind of the teacher. Many teachers will naturally and intuitively adopt the questioning method, nevertheless, it is profitable to study the psychological reasons in favor of this method.

One of the chief benefits accruing from the art of questioning, when skillfully employed, is the fact that it affords a potent point of contact with the mind of the pupil. It naturally awakens attention, and challenges an effort to discover and disclose the thought in the mind of the teacher. Another benefit resulting from this method is found in the fact that it requires both teacher and pupil to dwell together in pondering the same thought. Thus an opportunity will be afforded, by dealing with signs of ideas, that thoughts may be conveyed from one mind to the other.

In the ordinary recitation there are usually three kinds of questions asked: The first of these is the **preparatory** question. The object of this class is simply to lead the pupil to think on the subject in hand. The second class may be called the **instructive** question. Its purpose is to compel the pupil to give his thought to the subject matter of the lesson. The third class we call the **testing** question. Its aim

is to serve as a test to ascertain whether the pupil really has mastered the lesson material. Questions of this class may refer either to the separate parts of the lesson or may be employed in a general review of the whole lesson. The good teacher employs the instructive question more than any other, and the manner in which he uses it reveals the art of the real teacher.

We have in the questioning or Socratic method the oldest and most condensed form of teaching. Socrates used the questioning method in teaching other philosophers; but he was not the first, for God employed it in the garden of Eden when he called the head of our race to consider his relation to his Maker, saying, "Adam, where art thou?" (Genesis 3: 9.)

The value of good questions can scarcely be overestimated. A few well selected questions will often make more vivid and interesting an otherwise uninteresting lesson. A skillful use of the questioning method will solve to a large extent the problem of class management, for it challenges attention and awakens intelligence. Therefore, the teacher should never fail in giving due attention to the preparation of his questions. However, the art of asking questions in class may be sadly misused. The frequent resort to the yes-and-no questions is an improper use of the question method. "Did Peter deny his Lord three times?" and "Did Christ die for our sins?" are questions of this kind. The answer-suggesting questions also should be but sparingly used. "What did God create at the beginning?" and "What did Joshua command to stand still?" are questions of this type. Simple questions of these types do not stimulate thought nor challenge the attention of the pupil. Many a pupil will feel humiliated upon being treated as an infant.

A good teacher considers not only the subject matter and form of his questions, but also the manner of asking questions. A mistake so prevalent in the public schools in our day has also found its way into the Sunday-school, namely, the practice of questioning the brightest pupils in the class to the neglect of the slower and less capable ones. Such an unequal distribution of questions tends to discourage the more timid and less capable pupils. Then, also, to question the pupils in regular order from one end of the row to the other is not a good method to

follow. It is far better to ask the questions in such an order so that the pupils may not know which one will be called next. This method will call forth activity and alertness from all members of the class, which are essential conditions in good teaching.

A good questioner will also, at least occasionally, announce his question first, and if necessary add a few words to explain its import, then, after a short pause, designate the pupil to answer. Such a procedure will also tend to secure uniform attention and to prevent hasty answers. We do not oppose the method of calling for volunteer answers. This method has some commendable features and may be employed to avoid embarrassment. A good teacher will always study to adapt both subject matter and form of his questions to the capacity and character of his class.

A good teacher will seek to cultivate the spirit of asking questions on the part of the pupils. A question asked is an expression of interest, and every expression of interest increases interest. When the pupil asks questions he will thereby disclose to the teacher his difficulties in understanding the lesson, and thus afford the teacher a good opportunity to impart suitable instruction. By adopting, at least in part, this conversational style of questioning one another, the lines of mutual interest will be disclosed. We desire in this connection to emphasize the point that the teacher should always seek to direct and then to follow the lines of mutual interest; for it is a well known principle of epistemology that apperception functions most readily along the lines of interest.

The teacher should give diligent and conscientious study to the art of asking questions, for nothing has a more vital bearing on the final result of his effort. Questions properly asked promote mental activity, awaken interest in the subject matter of the lesson, and afford the best opportunity for the teacher to instill his own thoughts in the minds of the pupils. Preparation for asking questions should be made beforehand. To depend on the inspiration of the moment is unwise, and in all other responsible matters we take careful forethought.

Illustrations. The use of appropriate illustrations is an important element to be considered under the Methods

of Teaching. The Bible is replete with illustrations. In no part do they appear more frequently than in the four Gospels. Every parable and every allegory is an illustration, and no method of teaching is more fascinating than the parable. And if Jesus, the infallible Teacher, made such frequent use of the parable, should not the Sunday-school teacher in our day resort to the same method?

The two main purposes of an illustration are first, to aid the mind in understanding the truth, and second, to offer the truth in a suitable form that it may be conveniently carried. Merchandise is often supplied with a suitable handle for the convenience of the purchaser. Illustrations serve as handles by means of which our pupils may more easily carry the material of the lesson. Common sense and psychology teach us the great advantage accruing from an appropriate use of a good illustration.

The chief characteristic of a good illustration is found in its fitness to suggest comparison. Every mental act of whatever kind includes some form of comparison or association. One of the chief functions of all forms of teaching is to provide new environments, reaction against which will give rise to other new experiences. The highest mental activity, called reasoning, consists mainly in combining, comparing and relating former experiences and observations and determining their bearing on certain conclusions. Illustrations facilitate comparisons and suggest conclusions.

The best illustrations are taken from the common experiences of life. The illustration in itself should not be difficult, for it is intended to clarify and aid in the more difficult processes of reasoning. The illustration should be something definite and concrete, for it is intended to assist the mind in grasping the general and the abstract.

These chief characteristics of good illustrations are beautifully exemplified in the parable stories of Jesus. His teaching always connected with the plane of experience of those whom he taught. His illustrations were taken from the things that happened frequently and with which all the people were familiar. Could anything be more definite and concrete than the teaching of Jesus? He spoke freely of the land and the

sea; of the field, the ground and the seed; of the wheat and the tares; of the good tree and the corrupt tree; of the good fruit and the bad fruit; of the fishermen, the nets and the fishes, and of many other common things in life which helped to convey the meaning he was seeking to convey. The best preparation a teacher can make to become skillful in the use of illustrations is to study analytically and critically the illustrations and especially the parables Jesus employed.

The Story-Telling Method. President Hall has said, "Of all the things that a teacher should know how to do, the most important, without exception, is to be able to tell a story." This qualification is especially desirable for a teacher in the primary and junior departments. Ability to put into attractive story form the great historical events of the Bible, is an accomplishment worth coveting. But the story-telling method includes far more than the simple practice of telling Bible stories. It is a method that may be used to great advantage in every department of the Sunday-school.

It may be used, in the first place, in the presentation of the lesson itself; the teacher may give the subject matter of the whole lesson in the form of a story. This form of teaching is best adapted when the lesson has a historical character or is full of dramatic action. Even in teaching adult classes, the subject matter of history may be offered in the most vivid and impressive form by dropping all technical phrases and relating the facts in the common, every day language of the people. The object of telling a story is to make the truth live. When an old story is put into a new garb it awakens a new interest. It makes us see things in a new light; it stirs the intellect anew, moves the heart to feel and the will to act.

Or again, the teacher may tell a story simply for the purpose of leading up to the main lesson of the hour. The story may be a similar historical event with which the pupils are familiar, but teaching the same general truth as the lesson in hand. Or it may be desirable to connect with a previous lesson, and the connection may be made most effectively in the form of a simple narration. It may be that the subject matter of the new lesson can be more easily understood by calling to mind the events that occurred between it and the previous

lesson. If this information can be imparted in the form of a short story, it will be the best possible introduction.

In the third place, a simple story may be told for the purpose of illustrating any part of the lesson content. There is a wide range from which suitable stories for this purpose may be selected. The stories may be biblical, historical or parabolic. It is certainly allowable to clothe impersonal objects with personality, to put life into the dead and give full play to imagination in order to produce a good lively story. Inspired writers of the Word of God resorted to this device, and why should not we in our age, when a much broader field from which to draw fables and parables is open to us. The wise Sunday-school teacher will seek to add to his other qualifications the ability of a good story-teller, in order to become a more efficient laborer in the vineyard of the Lord.

Maps, Pictures and Blackboards. These are devices, which, if properly used, must be classed with the best helps a teacher can use. We can scarcely realize how much our mental images depend on sense impressions. We use maps, pictures and blackboards to make sense impressions, but our aim is to lodge some truth in the mind. Some of our regular Sunday-school helps furnish us with maps and pictures, and perhaps nothing more generally useful can be offered in our Sunday-school literature. But in addition to these the wide awake teacher will wish to use other larger wall maps and special pictures.

Whether or not any real benefit will result from these helps will depend entirely on the use the teacher makes of them. We should bear in mind that they are not intended for display only or for pastime, but that they are to be used only for the purpose of lodging the truth of God's Word in the minds of the pupil.

Maps are a great help in the study of history. All revelation is rooted in historical facts, and in order to form a vivid conception of the places where these facts occurred and of their relation to each other, maps are indispensable.

Using pictures of Bible scenes and Biblical events is one of the best methods of making a lasting impression on the minds of children. Even adults may be interested and greatly

benefited, if their ideas of Biblical events are refreshed and clarified by appropriate pictures. Great care should be taken in the selection of pictures, for not all pictures, even of scriptural events are beneficial and elevating. A good picture of the Mosaic tabernacle as it was set up in the wilderness, or of the temple built by Solomon, would contribute much toward a clear understanding of the Biblical accounts. For New Testament pictures we would suggest such classic productions as the Sistine Madonna, representing Mary and the child Jesus in her arms, and Hoffman's Christ, representing Jesus when twelve years old as he tarried in the temple to learn of the doctors of the law something more of the import of the feast of the passover.

Blackboards may be used to great advantage either before the classes in separate rooms or before the whole Sunday-school meeting together in one room. The main purpose of the blackboard is to present to the eye, as well as through the ear, the leading truths of the lesson. It should never be used simply to write puzzles or drawing grotesque figures for amusement. On the other hand, an abbreviated formal statement of fundamental truths of the lesson or of the quarter may be written on the blackboard, then by giving attention to them for a short time by detailed explanation, the teacher may be able to make the deepest impression on the minds of his pupils.

However, in the employment of any of these methods to lodge the truth in the mind of the pupil, much depends on the skill of the teacher in using them. They are all legitimate devices and generally used in public schools of all grades, and should be used in the Sunday-school as well.

In Old Testament times God made use of similar devices to impress his truth. He pointed to the rainbow, a picture of nature, as a sign of the world covenant. He wrote the fundamental law of the Mosaic covenant on the tables of stone. In the days of Daniel God frightened the wicked king Belshazzar by his handwriting on the wall. There can be no question but that devices of this kind will meet with Divine approval, for God himself made use of similar methods. In teaching man, God questions him, and puts all nature and history under con-

tribution to impress his thoughts on the mind and heart of all, and we should learn of him to use similar methods.

BLACKBOARD OUTLINE:

1. Asking Questions.
2. Use of Illustrations.
3. Story-Telling.
4. Use of Maps, Pictures and Blackboard.

REVIEW QUESTIONS:

1. Enumerate the various Methods of Teaching recommended in the seventh chapter.
2. What is one of the most important Benefits resulting from the questioning method in teaching?
3. What three kinds or classes of questions are ordinarily asked in recitations?
4. Why should the pupils be encouraged to ask questions?
5. What are the two main purposes of an Illustration?
6. What Characteristics of good Illustrations are exemplified in the parable stories of Jesus?
7. What three classes of stories as to their purpose are suggested?
8. What is said of the benefits of using Blackboards?

CHAPTER VIII.

APPROPRIATION OF LESSON VALUES.

The age in which we live is decidedly utilitarian. In every response to an appeal for study or work the main element is the common question, What is the use? The question of utility is premodinant in this practical age. Although we can not subscribe theoretically to the utilitarian system of ethics, because it substitutes for the glory of God as its final end some human gain. Nevertheless, in the sense of a subordinate end, the question of the utility of a thing is of chief importance. If no good results from our activity, why be active at all? The subject of this chapter appeals to human interest; it pertains to question of values and their appropriation. A brief study of the inestimable values that are offered unto us in God's Word, and a short inquiry as to how we may lead others to appropriate these values, are subjects that will interest every sincere Sunday-school teacher. They will serve as strong incentives to acquire greater efficiency as a teacher, and will be a source of encouragement to continue in the work of the Lord, even though at times no immediate results appear.

Enumeration of Lesson Values. Broadly speaking, whatever aids us in making a good adjustment to our environment is of value. In reality, all life is an adjustment to environment. Every human being, from birth to death, is constantly seeking either instinctively or rationally, to make some beneficial adjustment to his environment. Whatever contributes toward making an advantageous adjustment is real value. Our environment is replete with values for our physical life, with values for our mental and social life, and no less replete with values for our spiritual life. The Sunday-school teacher deals with spiritual values. No greater values can be committed to anyone.

A brief enumeration of lesson values is all that we can undertake in this connection. They consist of the cardinal doctrines of our holy religion; namely, the doctrine of God, the

doctrine of Christ, the doctrine of the Holy Spirit, the doctrine of Christian experience, and the doctrine of a blessed immortality. These doctrines or religious truths furnish the environment which God Almighty has provided as the soil and the atmosphere for the growth of our spiritual life. How great the responsibility of the teacher appointed to set these values in the right light before the eyes of his pupils.

Conversion. As a Christian experience conversion includes the forgiveness of sins and the regeneration of the heart. In common parlance conversion is synonymous with the beginning of the Christian life. These great Biblical truths, of which we speak as lesson values, operate under the direction and power of the Holy Spirit to lead the pupil to give his heart to God. When such a blessed result is realized, we meet with a great leading and positive appropriation of lesson values.

Conversion is a work of grace which God works in the human soul on condition of a full-hearted response of faith. Whenever the individual says with all his heart, "I accept the offer of Divine grace to pardon all my sins, and pledge my life in consecrated service to God's glory," conversion is accomplished and a happy Christian experience follows in due time. This work is synergistic, man must co-operate with God. Man must appropriate God's truth.

A Sunday-school teacher should be aiming at, and working for, fruits of conversion. He should not be satisfied without such a measure of the appropriation of lesson values as will manifest itself in genuine conversions.

Decision Day. The earnest Sunday-school teacher will seek by **personal talks**, at every opportune time, to lead any of his unconverted pupils to Christ. Even those who are yet unconcerned about their salvation will expect this of a Christian teacher. No one should depend on the annual return of Decision Day in the Sunday-school for an opportunity to invite any of his pupils to accept Christ as their Lord and Master. It would be fitting at any time for the teacher to conduct a special prayer service for any of his pupils that are under conviction of sin. Special prayer service even for the purpose of bringing any under conviction of sin would be legitimate at any time of the year.

However, the wise and thoughtful Sunday-school teacher will welcome the opportunity the so-called "Decision Day" affords to lead his unconverted pupils to accept Christ. The principle that underlies Decision Day can be used with gratifying results. Accepting Christ as Lord and Master and as Saviour from sin is a personal matter. No one need to wait till the Church makes special revival efforts before he give his heart to God. Volunteers for the army can be more easily secured when a high wave of patriotism sweeps over the nation. Likewise, when the whole Sunday-school joins in a special effort to persuade the unconverted to decide for Christ, the probabilities that some will yield will be greatly enhanced. Many things in our every-day life are determined by our emotional experiences. New trains of thought and new modes of conduct are made possible by means of the incitement caused by emotional experiences. It is often the case that nothing short of a mental cataclysm or personal shock will break up old ways of living and introduce new forms and principles of conduct. The good old-fashioned custom of holding revival meetings for the purpose of winning souls for Christ has a sound psychological principle as its basis. Grace, like the restless sea, moves in waves. Decision Day is nothing else than an abbreviated Evangelical protracted meeting conducted by the Sunday-school.

Only a few general points on the manner of conducting Decision Day can be noticed in this connection. Local conditions determine very largely the particular method of observing the day. It is very desirable that the pastor, superintendent and all officers of the Sunday-school, and all the classes join heartily in the project. Sympathetic and active co-operation greatly multiplies the impetus of the movement. Even though some classes may not have any unconverted members their co-operation will be the helping hand of a stronger brother.

Ample preparation should be made for the observance of the day. It should be announced repeatedly beforehand and every member of the church should be urged to join in the effort. As in every religious revival, the chief element of preparation consists in an increased volume of prayer ascend-

ing to the throne of God for a mighty outpouring of his Spirit. The working of the Holy Spirit is the *sine qua non* of every revival, but the special functioning of the Holy Spirit is conditioned on the call of the human soul to God for help. Therefore, in order that God may send a tidal wave of salvation on Decision Day, all the church should join in incessant prayer for days and weeks. Then when the appointed day arrives all other interests should be set aside, or at least be made to contribute to the one great end, namely, to persuade the unconverted to give their hearts in loyal obedience to Christ. Whether or not the classes finally operate separately or in union, will depend on circumstances, in any case there must be sympathy and unity of interest.

Decisions should be definitely and openly made. To arouse the emotion of conviction for sin without leading on to a definite confession of Christ may result only in the hardening of the heart. As the natural birth is a positive event, so also is the new birth into the spiritual life. Degrees of vitality manifest themselves in new born babes, naturally and spiritually, yet we look for expression of life from all who are living. Expressions of life strengthen life, and the new convert should be urged to give a positive testimony for his own good as well as for the encouragement of those who have been praying and laboring for his conversion. When those who are converted are not yet members of the church, their confession of faith in Christ for the pardon of sin and renewal of the heart, should be followed as soon as convenient with an opportunity to be received into church membership.

One more point should be mentioned in connection with the observance of Decision Day; we refer to the desirability of urging new converts to participate in the public services of the church. Give them something to do. The new life should have an opportunity to express itself. Young Christians especially should be asked to pray in the prayer meetings and to speak in the testimony meetings. Such exercise is wholesome food for the soul.

Growth in Grace. The work of the Sunday-school is intended for the benefit of the Christian as well as for the unconverted. Therefore, the teacher should be concerned about

the appropriation of lesson values by those pupils who are within the fold of Christ, as well as by those who are yet without the kingdom of heaven.

The thoughtful and sincere teacher will seek to offer the rich truths of Divine revelation in such a form as can be most readily assimilated by his pupils. How can this be best accomplished? In addition to the bare statement of the doctrinal truths of God's Word, the teacher should point out occasionally how these truths function for the development of the Christian life. For instance the doctrine of Divine providence will drive away fear and worry and contribute towards contentment. The doctrine of the power of Christ's blood to cleanse from all sin will function for a pure and holy life. The teaching of Christ that we are only stewards of the emoluments of God's kingdom will incite to a life of service and perfect consecration of all our ransomed powers to God's glory.

God has made the constitution and order of nature on the principle that every obedient and faithful servant in his vineyard receive an appropriate reward. The privilege of seeing now and then that some of his pupils are making a personal appropriation of the truths he has been seeking to explain and impress is the teacher's reward.

BLACKBOARD OUTLINE:

1. Lesson Values Enumerated.
2. Conversion.
3. Decision Day.
4. Growth in Grace.

REVIEW QUESTIONS:

1. State and explain the Subject of the Eighth Chapter.
2. What is included in the term Conversion as it is used in Christian phraseology?
3. What Arguments are given in favor of observing Decision Day in the Sunday-school?
4. Mention four Points given on the Manner of Observing Decision Day.
5. Give a few Instances in Explanation of how Lesson Values may Function in Growth in Grace.

CHAPTER IX.

DIVINE AND HUMAN CO-OPERATION.

The purpose of this chapter is twofold; first, to deepen our sense of responsibility and impress the truth that Heaven helps those who help themselves; and second, to sound a note of encouragement for those who because of the meager fruits that appear may be disheartened in their Sunday-school work. The teacher, as well as the preacher, needs inspiration. It may come from man or from God. The latter is the more fundamental as a qualification of a good Sunday-school teacher. A treatise on the Principles of Teaching applied to Sunday-school work would not be complete without some consideration of the inspiration that springs from the consciousness of being a worker together with God.

Principle of Co-operation in Human Life.

We are admonished in Holy Writ to work out our own salvation, and immediately there follows the encouraging statement, "For it is God who worketh in you both to will and to work for his good pleasure." (Philippians 2: 12, 13.) These statements may seem contradictory to the superficial reader, but their harmony will appear when viewed in the light of the principle of Divine and Human Co-operation.

All our life is rooted and grounded in God. If God did not work in and through us, all our own effort would be in vain and fruitless. God himself plants the principle of life within us, then also furnishes the environment necessary for its development. This principle applies to all forms of finite life. "The lowliest thing that lives, as well as the loftiest thing that lives, lives by laying hold on that which lies beyond itself." That which lies beyond is God and his working. We could not live physically, mentally or spiritually without God co-operating with us. Without God we can not accomplish anything. There can be no valid objection to applying this principle to the work of the Sunday-school teacher.

The Human Element in Teaching. In speaking of the human element in teaching we refer to those activities

that are grounded solely in human will and human effort. There are forces intended to function in the awakening and the growth of the spiritual life that will never operate except as free acts of the teacher. The teacher has the power to do some work which, if he does not do, will be left undone forever. Because of his unique personality, and no two are alike, he may offer the truth in a peculiar setting which no one else can duplicate. The human element appears in as many different forms as there are personal human beings.

Then again, the fact that every teacher teaches by his life more than by his words also presents the human element in a special light. When the saving grace of Divine truth is brought to bear upon the conscience of a pupil in the Sunday-school class through the medium of the life of his teacher, it will function with a force that would be impossible but for the human element in it. How great the responsibility resting on a teacher when so much of weal or woe is conditioned on the quality of his work and the character of his life. A sense of this great responsibility should incite every Sunday-school teacher to consecrate anew all his God-given powers to the task before him.

The Divine Element in Teaching. If the thought of the human element in our work as teachers burdens us with a heavy weight of responsibility, the thought of the Divine element will supply us with strength and courage sufficient to bear it and rejoice in our work. We may not be able always to draw the line definitely between the human and the Divine elements in our work, for the two often blend in the same activity. Nevertheless, the fact of a Divine element is evident both from experience and from the teaching of God's Word.

God is constantly working; Jesus said, "My Father worketh hitherto." To be in accord with the working of his Father was for Jesus substantial proof that he was not violating any Divine law. A faithful Sunday-school teacher works with God just as positively as did Jesus while in the flesh. In this co-operation God furnishes the message. When a king employs an ambassador to represent him at a foreign court, he equips him with the required credentials and also provides the exact

message wherewith the ambassador shall represent his king. Thus the two co-operate. In like manner does God Almighty co-operate with the Sunday-school teacher in providing the message he is authorized to proclaim.

Furthermore, God upholds the moral judgment and the religious nature in the pupils. The teacher should ever bear in mind that he is not speaking to wood and stone, or to dumb brutes, but that he is bringing the message of God to intelligent human beings who have the capacity to respond by virtue of the religious nature within them. There is no possibility of the Divine element ever failing us; a human partner might fail and leave us alone in our greatest need, but God never. The firm conviction that the message we proclaim is God's message and that all the resources of infinite wisdom and power are put under contribution to support it, is the believing teacher's never failing source of strength.

Jesus, the Teacher's Ideal. The author places the subject of the Teacher's Ideal in this chapter because it is a specific form of the Divine and Human Co-operation. We recognize the fact that this perfect ideal is furnished the human race by the union of the human and the Divine nature in one unique personality. Yet we wish to make prominent in this connection the Divine nature in the Teacher's Ideal. Jesus, the Saviour of men, is the gift of God. The incarnation of the Son of God is the greatest event of history; the upholding of the indissoluble union of the two natures in the God-man is the most significant concrete fact in God's constant working for the redemption of the human race. When God sets Jesus before the teacher as his perfect ideal, he is co-operating with him in a special form.

Jesus is God's perfect example for all the race and for all time. We shall limit ourselves to the study of a few of the most essential points in which the Sunday-school teacher should follow in the footsteps of his Lord and Master.

Jesus fully **identified** his own work with the work of God his father. This may apply in some instances in a deeper sense to Christ than it can to any mere human being. But within the limit of human capacity it should be the accepted standard for every teacher. When but twelve years old, while

questioning the teachers of the law in the temple, Jesus said in vindication of his course, "Wist ye not that I must be about the affairs of My Father?" Jesus sought instruction on subjects bearing on his life's work at the hands of his fellow men. The Sunday-school teacher, in like manner, should seek to prepare himself for his work by diligent study. The most significant point in this incident of Christ's early life, is the fact that he connected his own study in the temple with the work of his Father. And so the teacher if, while struggling to prepare the lesson he desires to teach, would but consider that he is working together with God, even this work would afford for him the sweetest joy. Jesus said in answer to the criticism of the Jews, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." (John 5: 19.) If the teacher take up his work with perfect consecration to God, he may also say with his Lord, "What things soever the Father doeth, these things I do also." As Christ identified his work with that of his Father, so should the Sunday-school teacher look upon his work in teaching a class as the work of God.

Jesus limited his teaching to the **essentials** of the Gospel message. When Jesus was asked to aid in the settlement of some legal trouble, he replied, "Man, who made me a judge or a divider over you?" (Luke 12: 14.) Although the principles of righteousness taught in the Gospel message may be applied in the settlement of all legal difficulties, nevertheless, the Sunday-school teacher, as such, should imitate his ideal Lord and refuse to do the work of a lawyer or civil judge. Jesus never was content to move on the surface of things. He always dealt with the fundamental principles that underlay any issue that presented itself. Jesus often made use of concrete illustrations in order to give the fundamental principles the best possible setting; the general application of these principles he left to the ordinary course of social life. In this particular Jesus is the best and safest example for the teacher of our day.

Jesus also appears as the perfect ideal for the Sunday-school teacher because he exemplified his teaching by his own

spotless life. He could say in an absolute sense, "Who of you convinceth me of sin?" (John 8: 46.) Although no mere human teacher may be able to point to his life as absolutely perfect, yet he should be able to say, "Follow me as I follow Christ" A godly life clothes a teacher with authority, but a sinful life robs the message of its inherent power. Some of us may fail in many points and come far short of being ideal teachers ourselves, but in this particular of demonstrating the power of Jesus to save from sin by living a pure and holy life, the weakest among us may excel.

Jesus is the teacher's ideal in the characteristic of faith. He had perfect faith in God his Father. He believed implicitly that he who assigned to him his mission in the world would support him to the end. Jesus accepted without doubting the sacred Scriptures as a revelation of Divine truth. He studied the Old Testament Scriptures, accepted them by faith as a rule of life and conduct and expounded them on the Sabbath in the synagogues. Jesus had faith in men. He stooped to associate with publicans and sinners, because he found something good in them to which he could appeal for a better life. In all these various aspects of faith Jesus stands as a perfect ideal for every Sunday-school teacher.

Jesus gave his life as a sacrifice for the whole world lying in sin and darkness. In this respect also he is the teacher's perfect ideal. The principle of self-sacrifice for the good of others was exemplified in a unique manner by Christ, and no one else can offer a vicarious sacrifice as Jesus did, nevertheless Christ's death on the cross will ever stand as a perfect ideal of self-sacrifice for all mankind.

God provides this perfect ideal; and this ideal becomes one of the forms of Divine activity by which he works within us both to will and work for his good pleasure. He who continues to sit at the feet of Jesus to learn of him and keep his eyes on his perfect ideal will in due time become an efficient Sunday-school teacher.

The Work of the Holy Spirit. The triune God co-operates with a faithful Sunday-school teacher. The Holy Spirit, as well as the Father and the Son, co-operates in the

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work of spreading a knowledge of salvation. The Holy Spirit operates to make the hearts of the pupils receptive. He makes the truth of the Word effective. At times he works in a mysterious way, but ordinarily along the lines of social and psychological principles. Not unfrequently the teacher is surprised that his feeble efforts in teaching the Word have been blessed with such positive results in the experiences of some of his pupils. The fact that the Holy Spirit co-operates in every sincere effort made by man to lead souls to Christ may be a rational explanation of the marvellous results.

It is absolutely impossible for any one who has a strong faith in Divine co-operation, as outlined in this chapter, to become discouraged in his work as a Sunday-school teacher. Should any one be inclined to ask to be excused from being a worker together with God in the Sunday-school, he must conclude that such an inclination is either a temptation from the evil one, or that he is seriously wanting in genuine faith in God's Word. A human soul is of more value than all the material wealth of this world, and no higher honor can be conferred on any finite being than to have the privilege of working together with God for the eternal welfare of a being bearing the image of God. If I knew I had but one more day to live on this earth, I would rather spend it in teaching my adult Bible class of 140 members than to do anything else.

Let us bear in mind that the supreme motive of all our work as teachers in the Sunday-school should be to win trophies for the honor of him who bought us and redeemed us by shedding his blood on the cross. It is the author's sincere desire and earnest prayer that all who study these pages may be incited to devote all powers of heart and mind to the interpretation and practice of the faith of our Lord Jesus Christ.

BLACKBOARD OUTLINE.

1. The Principle of Co-operation in Human Life.
2. The Human Element in Teaching.
3. The Divine Element in Teaching.
4. Jesus the Teacher's Ideal.
5. The Work of the Holy Spirit.

REVIEW QUESTIONS:

1. Give the general Subject of the Ninth Chapter.
2. What is the twofold Purpose of this chapter?
3. What activities are included under the Human Elements?
4. What Illustration is used to explain the Divine Element?
5. Why is the Subject of "Jesus the Teacher's Ideal" placed under the general Idea of Divine Co-operation?
6. In what Respects specifically is Jesus presented as the Perfect Ideal for the Teacher?
7. What Incentives to faithfulness in Teaching are offered in the closing Remarks?

The Sunday School.

"It is not the Biblical learning that we desire as an end, but it is the Biblical type of life. So that the aim of the Sunday School is not a book, but a being, a life; or better a great many beings, many lives. The Sunday School exists that people, especially the young, may be trained in the ways of the religious life, the Christ life through the Sunday School."—Cope.

LESSON I.

THE SUNDAY-SCHOOL DEFINED.**A. What is it?**

1. The Sunday-school has been variously defined as the nursery of the church, the children's church, the kindergarten of the church. It is all of that but it is more. These terms imply that it is a place especially for children. That was the plan originally, but the Sunday-school has long since outgrown that idea. Marion Lawrance defines the Sunday-school as "The Bible reading and teaching service of the church." It is as much a service of the church as the preaching service or the prayer meeting. It is, therefore, the duty of every member of the church to be personally identified with the Sunday-school and to give it their moral and financial support.

2. **It is a school.** The idea of a school implies four things: A teacher, one or more to be taught, something to teach and a goal or purpose in view. This further implies study and recitation on the part of the pupil, thorough preparation and instruction on the part of the teacher, with corresponding results. Where this does not take place, it cannot properly be called a **school**. Its grading, its classification, its curriculum, its teaching staff, everything should be arranged with this in view. Anything short of this is not worthy the name of a **school**.

3. **A Sunday-School.** It is a school meeting on Sunday, or the Christian Sabbath, the day designated and hallowed by God himself for religious purposes. Therefore, all of the exercises and behavior should be appropriate to the day. The devotional services should be fitting and the manner of the teachers and scholars should be thoughtful and reverent. The lessons should be on sacred subjects, having for their object the building of Christian character and training in service.

4. **It is a Bible School.** The one great text-book of the Sunday-school is the Bible. Here the Word of God is taught, including both the Old and the New Testament

Scriptures. To it all must go for spiritual help and information. Other helps may be used in the lesson preparation, but the purpose of these aids is to give us all the light possible on the Book, in order that we may instruct others. It is a definite department of the church, the school of the church, teaching the Bible. Here multiplied thousands, in the most impressive and formative period of life, receive the only Bible instruction they will ever get.

5. **Its place in the nation.** The Sunday-school occupies an important place in the educational system of the nation. We are living in a country where the church and state are separate. These are not antagonistic to each other, but mutually dependent upon each other. The church is dependent upon the state for her protection and the state is dependent upon the church for religious instruction which is absolutely necessary for the safety and perpetuity of the state. No nation or people is better than its religion. For proof of this we need but to refer to the moral condition of the heathen nations. The church is the "salt of the earth", which, through its teaching and influence, must save the nation from moral decay and destruction.

6. **The Bible and the Public School.** The state goes on the proposition that it is not the purpose of the public school to give religious instruction, but to give a secular education. A secular education, however, is not sufficient. George Washington said: "We shall maintain our liberties only by the religious education of our youth." But we are living in a nation where Protestants, Catholics and Jews alike all pay their taxes for the support of the public school. All in greater or smaller number attend the public school. Who should teach religion, what should be taught and in what proportion, is the question. It is doubtful whether Protestants would be agreed among themselves as to **what** should be taught. So all religious teaching has been delegated to the church. Here is a challenge to the church, to place at the disposal of the Sunday-school the very best talent, especially trained and consecrated, to meet the imperative need of religious instruction. The Bible read in the opening exercises of the public school, without comment, is not teaching a system

of religion, but gives to the Bible its rightful place and respect which it deserves. The American nation is based upon the principles of the Bible and it should have a place in the public school.

7. Responsibility of the Sunday-School.

In the Protestant countries of Europe, the Bible is regularly taught day after day from the time the child enters school until it leaves. In America there is no religious instruction, strictly so called, in the public school. Even in many so called Christian homes, it is wholly neglected. Here then the Sunday-school must do in one hour a week what is done in other Protestant countries during five or six school days in the week. Here we see the very important place that the Sunday-school occupies in the educational system of our nation. The Sunday-school is filling an educational need which is most vital to the very heart and life of the nation. A great responsibility is thus laid upon the church. It should endeavor to make the Sunday-school an educational agency in the highest sense of the word, and seek by the best possible means and methods to meet this great need.

B. The Purpose of the Sunday-School.

1. The main function of the Sunday-school is to teach. It is not for entertainment. It is not merely a social institution. Its business is to instruct, to teach. It should be recognized as an educational agency, a department of the church for religious instruction. This idea should pervade the whole plan of the Sunday-school. Though the ultimate object is the formation of Christian character, yet this can be accomplished in its highest and most enduring sense only by a system of indoctrination. We should not only have religion in our education, but we need education in our religion. Only in this way can we hope for a systematic, well rounded Christian character.

2. The only Teaching Service. The Sunday-school is the only department of the church where Christian instruction is imparted, to any considerable extent, by the method of questions and answers. The catechetical classes make an effort at this, but comparatively few are reached in

this way. The pulpit does not give systematic instructions. It is not adapted to this. It does not give the hearer an opportunity either to ask or to answer questions. It does not require either study or recitation. It does not pursue a course of instruction except in an incidental way. Its teaching is by themes or subjects, and its purpose is to inspire, to edify as well as to instruct.

3. The Aim of Teaching. The aim of teaching in the Sunday-school is to educate, but the aim of religious education is to develop all the powers of life, in order to reach its highest possibilities. "The aim of the Sunday-school is to teach religious truth, chiefly through the Bible, for the formation and development of religious character." (**Clifton Conference.**)

To educate is to cause to know, but knowledge is not sufficient. People may know and yet not do. "If ye know these things, happy are ye if ye do them" (John 13: 17.) People should be brought to do as well as know. Neither is it enough to do. They must also be. That is, we should do the right thing from a proper motive. This is character. So the aim of religious teaching is to cause to know, to do and to be. "What then is the end of Sunday-school work? Character training for service in the extension of the Kingdom."—(**Chas. G. Trumbull**)

C. The Relation of the Sunday-School and the Church.

1. The Sunday-school is a department of the church. There is only one institution on earth greater than the Sunday-school and that is the church of which it is a part. The church is the tree; the Sunday-school is a branch, or, to change the figure, the Sunday-school is a wheel within a wheel. (Ezek. 1: 15-21.) A live Sunday-school will affect all other departments of the church. A Bible-studying church will be a living, giving, going and growing church.

2. Authority. As a department of the church, it is under the auspices, authority and control of the church. All authority of the Sunday-school is vested in the church which is the final authority regarding all questions arising from the school. The church will elect or appoint its officers and teach-

ers and through a properly constituted board will exercise oversight and pass upon its plans. The Sunday-school is responsible to the church for the way it is conducted and maintained. It is in no sense independent from, but is an integral part of the church.

3. Mutually Dependent. The Sunday-school is dependent upon the church for its management and for workers, and the church is very largely dependent upon the Sunday-school for its growth and development. Neither one can long exist without the other. The church cannot hope to succeed without the Sunday-school, and the Sunday-school can not long exist without the fostering care of the church. Let us then consider,

D. Why the Church needs the Sunday-school:

1. For Bible Instruction. No church is complete without a Bible studying and teaching service. The church is responsible for the instruction of the present and future membership of the church. The last great command of our Lord was to "teach." There is no department of the church so well adapted to carry out this command as the Sunday-school.

2. To Train in Christian Service. The Sunday-school furnishes definite employment to more of its members than any other department of the church. The more people we can put to work, the better it is for the church. The best way to develop talent is to use it. By force of necessity teachers must study their Bible, in order to prepare to teach their classes. This becomes a means of grace to themselves as well as a blessing to others. The earnest Sunday-school worker receives the first and greatest benefit from the work.

3. For Missionary Endeavor. The Sunday-school, next to the Christian ministry, is the most potent missionary factor of the church. No other department of the church is so well adapted to enter the homes of the community. When a child comes into the Sunday-school, that opens the home for the teacher, the pastor, and to the influence of the church. Through house to house visitation, the Cradle Roll, the Home Department and the organized classes, the homes are invaded,

thus connecting the entire community with some department of the Sunday-school.

4. **Evangelism.** The great ultimate aim of the Sunday-school is to win souls for Christ. Nothing short of this should satisfy the teacher. The Sunday-school that answers its mission is the one that succeeds in gathering in the harvest of souls year by year. The Sunday-school affords the greatest evangelistic opportunity of the church. Here we find childhood and youth in the most impressible years of life. Here are the greatest number of pupils who may be won for Christ, at the best time of life for evangelistic results and the greatest number of workers to assist in the work. From the Sunday-school the church builds its membership with the least effort, at the least expense, in the most natural way and with the most satisfactory results.

E. What the Church should do for the Sunday-school:

1. It should supervise the Sunday-school. This should be done thoroughly, wisely and impartially.

2. Suitable accommodations and proper equipment should be provided.

3. The church should see to it that the financial obligations of the school are properly met. A sufficient amount of money should be provided to meet all necessary expenses.

4. The work of the Sunday-school should be kept before the congregation by proper announcements, anniversaries, sermons and addresses.

5. The church should see to it that the school is provided with a sufficient number of competent teachers.

6. The church should support the officers and teachers who have been appointed to do the work. It is one thing to elect, but it is quite another thing to support those in office.

F. What the Sunday-school should do for the church:

1. **Attend the other services of the church.** Every member of the church in the Sunday-school and every member of Sunday-school, especially from the junior years up, in the preaching services of the church, should be the motto of every congregation,

2. To Teach in harmony with the Standards of the Church. The teaching in the Sunday-school should be in harmony with the accepted doctrines of the church.

3. To support loyally the various enterprises of the Church The Sunday-school should be interested and enlisted in all of the activities of the church and should give its moral and financial support. Every member of the Sunday-school should seek to build up the church of which it is a part.

BLACKBOARD OUTLINES:

The S. S. Defined.

1. A School.—1) A Sunday-school. 2) A Bible School. 3) A Place in Nation. 4) Public School. 5) Respon. of S. S.
2. The Purpose of S. S.—1) Teaching service. 2) The Aim.
3. Relation of S. S. and Church.—1) A Department of the ch. 2) Authority. 3) Mutual Dependence.
4. Why Ch. needs S S.—1) Instruction 2) Training. 3) Missionary. 4) Evangelism.
5. What the Church should do for the Sunday-school.—1) Supervise. 2) Equip. 3) Finance. 4) Advertise. 5) Provide workers. 6) Support the workers.
6. What the S. S. should do for the Church.—1) Attend church services. 2) Teach its doctrines. 3) Support the church.

QUESTIONS FOR REVIEW.

1. Give Marion Lawrance's definition of the Sunday-school.
2. What is implied in the word school?
3. Why is it called a Sunday-school? In what sense is it a Bible-school?
4. Why is the Sunday-school so important in our nation?
5. Why is the Bible not taught in the public school?
6. What is the main function of the Sunday-school?
7. What is the aim of teaching?
8. What is the relation of the Sunday-school to the church?
9. Where is the authority of the Sunday-school vested?
10. Give the four reasons why the church needs the Sunday-school.
11. What should the church do for the Sunday-school?
12. What should the Sunday-school do for the church?

LESSON II.

SUNDAY-SCHOOL ARCHITECTURE AND EQUIPMENT.**A. Architecture.**

God's first place of worship of which we have any knowledge was the altar built of earth and stone. Then followed the Tabernacle, the Temple, the Synagogue and the Christian Church. Architecture is the expression of the civilization of a people. The church is the visible expression of the interest and devotion of the congregation which worships therein. The church should be among the best buildings of the community, because the community is what the church has made it.

Essentials. In planning and building a church, three essentials should be considered;

a) **Utility.** It should be conveniently arranged and suited to meet the educational needs of the Sunday-school. It should be so constructed that each department, especially the Beginners, Primaries and Juniors, each have a separate room. It is also very desirable that each class above the Junior department should have separate class rooms. Educationally this is the ideal plan, bringing us nearer the system of the public school.

b) **Stability.** The church should be built for the future as well as for the present. We owe this to the children and young people. A good church is the best legacy that can be bequeathed to them. Stability, solidity and firmness in the building give dignity and confidence in worship. A cheap and shoddy church will not inspire reverence and respect. The best material and the highest grade of workmanship should be used and will be the cheapest in the end. A good church is an ornament and a distinct asset to any community.

c) **Beauty.** This is one of the great essentials of a good church. A church need not necessarily be costly and yet it can be neat, comfortable and inviting. The artistic taste of a church with its furnishings has much to do with the manner

of the people. Its decorations will make an impression on the mind of the child which will never be forgotten. There should be that religious atmosphere about the church which will inspire reverence and devotion.

B. Equipment.

Having studied the subject of suitable Sunday-school buildings, the next in order will be to study its furnishings. The building is the workshop, the tools are the equipment with which to work. The two belong together. Some of the necessary tools are:

1. **Lesson Helps.** A liberal supply of lesson helps should be provided for officers, teachers and scholars. Quarterlies, suited to the several departments, special helps for the teachers, and papers for home reading should be provided. These should be used only as aids in preparing the lesson, and then left at home and the Bible should be used in the class.

2. **Bibles.** Every member of the school who is old enough to read, should bring his Bible. Otherwise the pupils never get accustomed to the use of the Bible in looking up references, locating books and chapters, etc. We should not only study fragments from the Bible, but the Bible itself. The school should have a supply of Bibles for such as have not brought their own.

3. **Song Books.** A good hymn book should be selected and a sufficient number on hand, so that every member can have one. A hymn book should not be selected on account of its cheapness. There is as much Gospel in what we sing as in what we say. Good singing is a large and important part of the Sunday-school service.

4. **Seating.** Chairs are better in a Sunday-school room than stationary pews. They can be placed in a circle, grouping the class around the teacher. The chairs should be comfortable and adapted to the size of the pupil. Have little chairs for the little people. No child can sit still during the lesson study without having its feet on the floor. If the room is not carpeted, the chairs should have rubber tips in order to insure quietness.

5. **Tables.** Class tables are very desirable, especially where a teacher and class or department have a room of their own. Each table should have a drawer sufficiently large to contain the song books, class records, etc. This saves time and confusion.

6. **Class Records.** Every class should be provided with a class record sufficiently large to contain the name and address of each pupil and to contain the markings of attendance and offerings. These records should be carefully kept, names properly entered, removals, deaths, conversions and accessions indicated therein.

7. **Blackboard.** Every department should have a good blackboard and use it. Drawings need not be elaborate or accurate in order to illustrate a point. A crude mark will present the desired lesson and the imaginative power of the child mind will do the rest. A crayon and a blackboard will arouse attention and interest.

8. **Maps.** Several good maps of the Old Testament, Palestine in the time of Jesus, and the map of the New Testament World including the travels of St. Paul should be on the wall of every Sunday-school. An occasional map drill will greatly assist in making the lesson more intelligent and real.

9. **Charts.** Many helpful and significant charts may now be procured, illustrating the life of Christ, missionary progress, our alien population, immigration, temperance, Scripture passages, etc. What we see is most easily retained.

10. **Libraries.** A choice selection of books should be made to meet the requirements of the entire school. These should be properly classified so that the members of the several departments may secure the books suited to their needs. An officers' and teachers' library should be in every school, containing books for Sunday-school workers, teachers' aids, Bible study and such as treat on special phases of Sunday-school work.

11. **Missionary Mottoes.** In order to create a missionary atmosphere, there should be suggestive mottoes and possibly some curios, and by the use of pictures and models of

missionary buildings, which reveal the customs of the people, and the chapels where our missionaries are laboring.

12. **Flags and Banners.** Every Sunday-school should have a flag of its nation, to be displayed on special days and on festive and convention occasions. Entwined with the flag of the nation should be the "Conquest Flag." Banners for the largest offering or attendance are desirable if properly used.

13. **Pictures.** The walls, especially of the primary department, should be decorated with beautiful and significant pictures, illustrating Bible scenes and lesson stories. Nearly all that the child learns, travels to the brain through the eye gate.

14. **Hand-Work.** Hand-work is coming into favor in the elementary department where use is made of the sand map, drawing, cutting and pasting pictures. This employs not only the eye and ear but also the hand.

15. **Models.** Many subjects may be illustrated by the use of models, such as the Temple, the Tabernacle, the Ark, Globes, Mission Schools, etc.

16. **Stereopticon.** This instrument is growing in favor and is coming into use more and more in illustrating the Sunday-school lesson. If properly used it may become a valuable assistant in Sunday-school work.

17. **Additional.** In addition to the foregoing might be mentioned enrollment cards, follow-up cards, card indexes, birthday banks, stationery, duplicators, pennants, material for decorations, temperance pledge cards, rally day supplies, etc.

BLACKBOARD OUTLINES:

- A. Architecture. Three essen. 1) Utility. 2) Stability. 3) Beauty.
- B. Equipment.—1) Les. Hel. 2) Bib. 3) S'q. B'ks. 4) Chairs. 5) Tab. 6) Cl. Rec. 7) Bl'k B'd. 8) Maps. 9) Ch'ts. 10) Lib. 11) Motto. 12) Fl'g. 13) Puc't. H'nd W'k. 15) Mod'l. 16) Stereo. 17) Bells. 18) Additn'l.

QUESTIONS FOR REVIEW.

1. What was the most primitive place of worship?
2. Trace the development from the altar to the church.
3. What are the three essentials in church architecture?
4. What about Lesson Helps? The use of Bibles?
5. What about seating the Sunday-school room?
6. What use can be made of tables?
7. What should a class record contain?
8. Name several ways to illustrate by sight.
9. What about the use of flags?

LESSON III.

THE SUNDAY-SCHOOL ORGANIZED

I. Organization.

To organize means to arrange the constituent parts of an organic whole, each part having a special duty, office, relation or function, as an army, nation or business. Any work or enterprise in which a number of people are engaged needs some form of organization. In order to secure the best results in the Sunday-school and to accomplish the great purpose for which the Sunday-school stands, there must be a thorough organization with a competent force of officers and teachers.

1. **Its necessity.** Proper organization is necessary to insure order and efficiency. In great corporations large sums are spent and specialists employed to work out plans and schemes, to perfect the working capacity of the plant with the least expenditure of time and energy and the greatest possible results. For the same purpose, the Sunday-school should be thoroughly organized. Where the school is small, organization may be very simple, yet effective. But as the membership increases and the work enlarges, the organization necessarily becomes more complex. Organization is not power in itself, but organization conserves and directs power.

2. **Constitution.** There should be provided a feasible and practical constitution, to direct the policies and properly to carry on the work of the Sunday-school. A definite plan of organization should be provided, giving to each department and to each officer and worker his specific and clearly defined duty, place and responsibility. We owe it to the Sunday-school to give it the very best that can be rendered. A good Sunday-school does not happen. It does not come by chance, but is a result of definite planning and persistent effort.

3. **What constitutes a well organized Sunday-school?** A Sunday-school is organized when it is (a) properly graded. That is, when it is divided into departments and the departments into classes according to age and attain-

ment. (b) When the school is provided with competent officers. (c) When the classes are supplied with efficient teachers. (d) When it has definitely and intelligently undertaken the great task of religious instruction.

II. Grading.

1. Grading the Sunday-school is the grouping of pupils according to age and attainment under teachers especially adapted and fitted to teach that grade. It means:

(a) The classification of pupils according to their age and capacity.

(b) The assignment of pupils to the classes according to their age and capacity.

(c) The arrangement of these classes into departments and the departments into divisions according to age and attainment.

(d) Providing teachers especially adapted and qualified for the work of each class, grade or department.

(e) The adaptation of the lesson according to the needs and capacity of each grade.

(f) Regular promotion from year to year according to age and attainment.

2. **Its Purpose.** The one great purpose of grading is to make teaching more definite. For psychological and pedagogical reasons, the scholars must be grouped according to age and attainment. In a sense, they are already graded. God has implanted into the mind of every normal child certain psychological laws. The Sunday-school should take these laws into account and group the children according to their several needs, in order that they may be properly instructed.

3. **Its necessity.** The fact that there are so many to deal with in the Sunday-school, differing in their ages and needs, makes the proper grading of the school imperative. The Sunday-school should be especially organized for educational work. Teaching can not be effectively done in the same way with all ages. The teaching will not fit. It can not be applied.

4. **Its Benefits.** a) It adapts the teacher to the class. Those who are best adapted to teach children are assigned to teach children, etc. These by study and practice will become

proficient in that department. Having thus become qualified, they should remain in that department.

b) It makes teaching more definite. Each lesson should be taught to fit the scholar. This cannot be done where scholars range from three to thirteen or eight to sixteen years of age.

c) It makes supplemental work possible and thus gives a more thorough knowledge of the Bible.

d) It gives the Sunday-school the dignity of a school. It gives the impression of thoroughness, a school for Bible instruction. We should make the Sunday-school worthy of the name.

e) Gives a proper basis for promotion. Proper recognition should be given for thorough work done. Although pupils may be promoted from one department to another anyway, yet special recognition should be given only to such as have done the prescribed supplemental work within the prescribed period.

III. The Main Divisions:

Every Sunday-school naturally falls into three main divisions: Elementary, Secondary and Adult.

a) The Elementary Division has four Departments and includes the Cradle Roll, Beginners, Primaries and Juniors.

b) The Secondary Division comprises the Intermediate and Senior Departments.

c) The Adult Division, all over twenty and the Home Department.

In following this plan we should begin at the bottom and grade upward:

(1) **The Cradle Roll.** This provides for the children too young to attend the sessions of the Sunday-school. Appoint a Cradle Roll superintendent who enters the names on the roll, keeps a record of the birthdays, issues the certificates, sends birthday cards and other remembrances, visits the home and thus comes in touch with the family.

(2) **Beginners.** These include the little people from the time they enter the Sunday-school until they are six years of age. These should have a separate room, if possible, where they can have their own songs, prayer and other exercises. They should have little chairs to make them comfortable, pic-

tures, models, etc., and plenty of light and cheer. The superintendent of this department should have as many assistants as necessary.

(3) **Primaries.** At the age of six scholars are promoted from the Beginners to the Primary Department. This department should be divided into classes of not more than six or eight. The Beginners and Primaries may meet together for their general exercises if each can not have a separate room.

(4) **Juniors.** These are the pupils from nine to twelve years of age. In this department boys and girls should be in separate classes because in their work or play they have very little in common. About six or eight in a class will keep the average teacher busy.

(5) **Intermediates.** This department includes pupils from twelve to sixteen. This is the period of "storm and stress," the period that will **make** or **break**, the time when it is the most difficult to manage and hold them for the Sunday-school. Here also the boys and girls should be in separate classes of not more than from twelve to fifteen in each class. Teachers of strong mental and moral character, and, if possible, of the same sex, should be appointed to these classes.

(6) **Senior.** This department includes pupils from sixteen to twenty years of age. During the Junior, Intermediate and Senior period, diligent efforts should be made to enlist the pupils for Christ and the church. Decisions for Christ reach the highest point during the Intermediate age and after the nineteenth year the probability of their conversion becomes less and less. It is highly desirable during the Intermediate and Senior period to organize these classes for definite service.

(7) **Adult.** This department includes all over twenty years of age. These may be divided into young men's and young women's classes, young married people's classes, mother's classes and the classes for the older people. The classes should be organized with officers and committees to do special work for the class and the Sunday-school.

(8) **Home Department.** This is for those who cannot attend the session of the Sunday-school, such as the aged, the invalids, public and private servants, and such as live too

far distant, but who promise to study the lesson and are thus regularly enrolled as members of the Sunday-school.

(9) **Teacher Training.** The time will no doubt soon come when this will be a recognized department and meet during the regular session of the Sunday-school. Upon leaving the Intermediate department, the pupil should be permitted to enter the Senior or the Teacher-Training department.

IV. The Officers:

In every well organized Sunday-school there should be a:

1. **Superintendent.** He is the executive officer of the Sunday-school and is elected annually by ballot at a regularly announced meeting, by the membership of the church, with the approval of the preacher-in-charge. He should preside at the sessions of the Sunday-school and at the business sessions of the Sunday-school Board, except at the reorganization of the Sunday-school where the preacher-in-charge shall preside. It is the duty of the superintendent to see to it that the school is properly opened, conducted and closed, that each class is provided with a teacher and that everything is done in a proper manner.

2. **Assistant.** The assistant superintendent should be elected in the same manner as the superintendent. He should be ready at any time to take the place of the superintendent either upon request or because of absence. In larger schools it is advisable to have the assistant occupy the platform with the superintendent, and thus to study the needs of the school and possibly take some part in the opening and closing exercises of the school. He may also be made responsible for supplying the classes in case of absent teachers.

3. **Department Superintendent.** In larger schools, especially where there are rooms for the several departments, as there always should be, there should be superintendents for the Beginners, Primary, Junior and Intermediate departments. These are responsible for the order, worship and teaching of their respective departments, with a sufficient number of teachers and helpers to supply the need of their department. Every school should also have a Home Department and Cradle Roll superintendent. All of the department superintendents are appointed by the pastor, the superintendent and as-

sistant superintendent of the Sunday-school and are members of the local Sunday-school Board by virtue of their office.

5. **The Secretary.** The secretary is responsible for the records of the school. He should see to it that each class is provided with a suitable class record, and that the names are properly recorded therein and that the records are neatly and accurately kept. He may find it necessary to show the teachers or class secretaries just how the records should be marked. He should know the present enrollment of each department as well as of the whole school and be able to give the attendance of officers, teachers and scholars, and report the same weekly, quarterly and annually. He should study to make these reports helpful and intelligent, and to stimulate an interest in the school by way of comparison and incentive. These records should also contain important facts about every individual member of the school for the use of officers and teachers, such as when received, promotion, conversion, church membership or when and how leaving the school.

6. **Enrollment Secretary.** This officer is also called the superintendent of classification. This office is usually combined with that of the secretary of the Sunday-school, but in schools of considerable size, in cities where constant changes are occurring, it is well to have a secretary whose specific task it is to enroll the name with the age, address, attainment, etc. of the new scholars. These are then to be placed into the classes according to their grade. No person except possibly the superintendent of the school should be permitted to place any new member coming into the school. No school can remain properly graded if it permits its scholars to go into any class they like or that will permit teachers to enroll scholars at their own pleasure. The desired information should be secured and the scholar enrolled in the proper class. The school will lose nothing but will add strength and dignity to its work, by giving greater importance to the enrollment and reception into the membership of the school.

7. **Missionary Secretary.** Every Sunday-school should have a missionary secretary or committee. In smaller schools perhaps a secretary would be sufficient, but in larger schools it would give strength and added interest if a com-

mittee would be provided. Crisp and interesting missionary news should be given once a month or once a quarter, either in the opening or closing exercises of the Sunday-school. They should also provide missionary pictures and mottoes, suggest good missionary books for the library, plan occasional missionary programs and suggest some worthy cause to be supported.

8. **Temperance Secretary.** So there should also be in every Sunday-school a temperance secretary or committee to work on the same plan as that suggested for the missionary committee. This committee might prepare a short program for the closing exercises on Temperance Sunday of each quarter, as also an occasional Sunday evening temperance entertainment. No doubt the Sunday-school is one of the most potent factors in missionary and temperance education and should be given a more prominent and definite place in the Sunday-school plan.

9. **Treasurer.** The treasurer is the custodian of the funds coming into the treasury of the Sunday-school through its weekly offerings and otherwise. A careful record should be kept of all receipts and no money ever expended only as ordered by the local Sunday-school Board. He should report in an intelligent and interesting way the weekly, quarterly and yearly receipts and expenditures of the school. He should also study methods and devise means to develop intelligent, systematic, regular and proportionate giving. The Sunday-school offering should be considered from an educational, as well as from a financial point of view.

10. **Librarian.** The librarian is the custodian of the books of the library and should have the privilege of choosing assistants if necessary. He should classify the books so that each department may readily find the books best suited to their needs. He should suggest new books to the board, keep a record of the books and see that they are read and returned.

11. **Additional.** In addition to the above there may be other officers and committees appointed, such as a birthday secretary, to keep a record and give proper recognition of birthdays; organist or pianist to preside at the instrument; musical director to plan the music for the school; a flower committee to provide for the floral decoration of the church and

Sunday-school room and see to it that the flowers are carried to the sick; a courtesy committee to greet and welcome people before and after the service; ushers to conduct strangers to the proper classes as well as to usher in the church services; door men to see to it that folding doors or partitions are opened or closed at a given signal; messengers to carry messages, letters, books, bouquets or literature to absent ones; athletic director to provide for clean field and in-door sports, etc., etc.

BLACKBOARD OUTLINES.

The Sunday-school Organized.

1. Organization.—1) Necessity. 2) Graded: a. Division. b. Departments. c. Classes. 3) Officers, Teachers.
2. Officers.—1) Supt. 2) Asst. Supt. 3) Dept. Supt. 4) Sect. 5) Enroll. Sec. 6) Miss. and Temp. 7) Treas. 8) Libr.
3. Additional.—1) Birthday Sec. 2) Org. or Pian. 3) Mus. Direct. 4) Flower Com. 5) Court. Com. 6) Ushers. 7) Door Men. 8) Mess. 9) Ath. Direc.

QUESTIONS FOR REVIEW.

1. What is meant by organization?
2. Why is organization necessary?
3. What is the purpose of grading?
4. Give the three main divisions of the Sunday-school.
5. Name the nine departments of the Sunday-school.
6. Give the ages of the Elementary Division.
7. Give the ages of the Secondary Division.
8. Name the officers of a well organized Sunday-school.
9. What is the duty of the superintendent? How are the superintendent and assistant elected?
10. How are the department superintendents appointed?
11. What are the duties of the secretary?
12. How about missionary and temperance secretaries and committees?
13. Name some other officers and committees that may be necessary in a well organized school.

LESSON IV.

THE SUNDAY-SCHOOL PASTOR.

1. **His Relation to the School.** "The Sunday-school shall be under the supervision of the preacher-in-charge." (Discipline.) He is the head of the Sunday-school by virtue of his appointment by his annual conference. He comes to the congregation and to the Sunday-school vested with the authority of the church. He is the pastor of the Sunday-school as well as every other department of the church. For this reason he is largely responsible for the success of the Sunday-school and his counsel should be sought and respected. He must be careful, however, not to exercise authority for the sake of authority. A display of authority weakens its effect.

2. **His Relation to the Superintendent.** The pastor is not the superintendent of the Sunday-school, but he is the pastor of both the superintendent and of the Sunday-school. The pastor should not do the work which should be done by the superintendent if there is any possible way of getting the superintendent to do the work. A wise general will not willfully override his subordinates, but will endeavor to inspire and to secure from them the best possible service. He should assist the superintendent in promoting the highest interests of the school and should endeavor, in co-operation with the superintendent, to bring the school to the highest point of efficiency and power. He should be the adviser, counselor, confidant and sympathizer of the superintendent. They should often meet together for counsel and prayer.

3. **Leadership.** No other person in the church and community wields so great an influence as does the pastor. His place as a leader in the church is being recognized more and more. The people naturally turn to him for advice and counsel just as the flower turns toward the sun. In his hands largely rests the welfare of the church. In promoting any cause, the pastor must lead. This leadership is especially sought and needed in Sunday-school work, and is imperatively necessary in the church of today in order to succeed.

4. **His Opportunity.** The wide-awake pastor will see in the Sunday-school one of the greatest opportunities of his ministry. No where else, outside of the pulpit, has he a greater opportunity of influencing human lives and of moulding Christian character. The church of tomorrow is being determined in the Sunday-school of today. If the Sunday-school is what it should be, and under wise leadership may be, he will receive into the church from its ranks more members than from all other sources combined. With less effort, with greater economy, in the most natural way and with the most abiding results, the pastor will in this way form the membership of his church.

5. **A Student.** The wide-awake pastor will be a student of present day Sunday-school methods. He will attend denominational and interdenominational conventions with a desire to find and to use the best that Sunday-school leadership has to offer. He will study the latest and best improved and approved methods of work. He will read the best books on Sunday-school work and encourage his officers and teachers to do likewise. He will bring to his school the best thoughts of the best minds and will bring them in a way that will be contagious. He must be a leader if he would direct the policies of the church. He must be a leader in the school if he would be a leader of the school.

6. **His Presence.** The wide-awake pastor will attend the Sunday-school regularly and will have an active part in its program. He will be the most active figure in the Sunday-school and will know every department of its work. His presence will not be a surprise, but his absence will be regretted. His presence will inspire the officers and teachers with confidence and fidelity. A hearty greeting and a warm clasp of the hand will do much to start the day's work aright.

7. **The Pastor and the Teachers.** The pastor, the superintendent and the assistant superintendent are a committee to appoint the teachers in all of the departments of the school. Great care must be exercised in the appointing of the teachers, as this is vital to the interest of the school. The pastor is responsible for what is being taught in the Sunday-school as well as what is taught from the pulpit. In order to know what is being taught and in order to unify the teaching

in the Sunday-school, he will have a weekly teachers' meeting, if possible. Nowhere can he spend one evening a week to better advantage and profit than with his officers and teachers. A pastor will count his time well spent if he can conduct his teachers through a thorough course of training and doctrine.

8. The Pastor and the Children. No where else does the pastor meet with the children and young people in such large numbers as in the Sunday-school. Here is his greatest opportunity for acquaintance. Here he comes in contact with childhood and youth in the most impressive years of life. This is the formative period of life. The pastor should come early, if possible, in order to greet them as they come; or he can go from class to class with a kind word or a cheerful smile. In this way the pastor forms acquaintances and attachments which will ever be remembered and cherished. In no other way, outside of the home, can the pastor so effectively win and hold the children and young people.

9. Should he have a Class? As a rule it is better to leave the pastor without a permanent class if a sufficient number of competent teachers can be found to supply the needs of the school. This will leave him free to go from one class to another, to take the place of a supply teacher and thus to become acquainted with the several classes of the school and to know the work that is being done in each. In no other way can he know more thoroughly the work that is being done in the school as a whole. But usually there is a class which needs the strong personality of the pastor. Many pastors have found in an organized class of men or young people the greatest opportunity of their pastorate. His class may prove a leverage to the whole school and to his church. So if his services are needed as a teacher and he sees in it an opportunity for Sunday-school extension and evangelism, he should not hesitate to accept it because of other duties and responsibilities.

10. How the pastor can help the Sunday-School. (1) He can announce the Sunday-school in a way that will make people feel that they ought and want to come. (2) He can magnify the work of the Sunday-school by occasional talks, sermons and by his presence. (3) He can put

into the hands of his officers and teachers good books and leaflets. (4) He can carry a supply of enrollment cards in his calls and visits and seek to enroll every member of every household in some department of the Sunday-school. (5) He can confer often with the superintendent as to the progress and needs of the Sunday-school. (6) He should greet the scholars by their first name wherever he meets them. (7) He should have a helpful word for officers and teachers whenever opportunity affords. (8) He may conduct the weekly teachers' meeting unless there is someone else who can do it just as well. (9) He should see to it that the elections and business meetings are regularly held. (10) He may plan with the church for a house-to-house visitation of the neighborhood, in order to reach and enlist every home for the Sunday-school. (11) He may conduct the teacher-training class until he can find someone else who can do it just as well. (12) He should have an ever watchful eye on the young people to discover who might become successful officers or teachers. (13) He should go to conventions and take as many others along with him as possible. (14) He may invite to his home one by one, or two by two, young people, especially of the teen age, for a frank and open talk as to their soul's salvation. (15) He may plan especial evangelistic services for the Sunday-school. (16) He may form a pastor's class to instruct young converts and prepare them for church membership and to establish them in the Christian life and service.

BLACKBOARD OUTLINES:

The Sunday-school Pastor.

His Relation to—*a.* The Sunday-school. *b.* The Superintendent. *c.* Leadership. *d.* His Opportunity.

The Pastor and—*a.* His Training. *b.* His Presence. *c.* The Children. *d.* The Teachers.

His Relation as—*a.* Teacher. *b.* Promoter. *c.* Things he can do.

QUESTIONS FOR REVIEW:

1. What is the relation of the pastor to the Sunday-school?
2. What is his relation to the superintendent?

3. In what respect is the Sunday-school the greatest opportunity of the pastor?
4. What about his presence in the Sunday-school?
5. What about the pastor and the appointment of teachers?
6. What about the pastor and the children in the Sunday-school?
7. Should the pastor have a class regularly?
8. Mention a dozen things a pastor can do for the Sunday-school.

LESSON V.

THE SUPERINTENDENT AND THE TEACHING STAFF.**A. His relation to the Sunday-school.**

1. **The Superintendent** is the executive head of the Sunday-school. He presides at the session of the school, having a general oversight of its work, sees to it that each class is provided with a teacher and that everything is done decently and in order. During the school session he should study the school, seeking to discover the weak places and how the school can be improved.

2. **The Superintendent and the Pastor.** The superintendent being the executive head and the pastor the spiritual head of the Sunday-school, the two stand very closely related in the work. The pastor being amenable to his annual conference for the Sunday-school, he should often be consulted and his counsel respected. On the other hand, the pastor should not do the work of the superintendent unless requested to do so. They should often meet together in counsel and plan for the highest interests of the Sunday-school.

3. **Department Superintendents.** In schools of considerable size, especially where the several departments have rooms by themselves, a superintendent should be appointed to have supervision of that department. Though the department superintendent is under the general direction of the superintendent of the school, yet he should be made responsible for the teachers, worship, instruction and general activities of that department. He should be chosen with reference to natural and special fitness for that place and should not too often be changed from one department to another. The superintendent of the school is to see to it that the work is properly done in the several departments.

4. **The Quarterly Conference.** The superintendent is a member of the quarterly conference to which he is amenable for his moral and official conduct. To it he should give all necessary information at each session and at the end of the fiscal year he shall furnish the quarterly conference with an annual statistical report.

5. **Qualifications.** In pointing out the essential qualifications of a superintendent the following stand out most prominently:

a. **A Christian.** He should be a Christian in faith, in experience and example. He must be sound in doctrine in order to insure sound teaching in the classes. He must be a man of deep religious experience in order to influence the whole school in things divine. His life should be a living exposition of the principles which are taught in the Sunday-school.

b. **Conduct.** In his bearing before the school, he should be modest, orderly, patient, firm, prompt. He should seek to influence the whole school by the ready and orderly conduct of a well prepared program.

c. **Self-Control.** A superintendent cannot control a Sunday-school unless he can control himself (Prov. 16: 32). The work will test his character and patience. He must be able to take criticism and take it sweetly. He must expect his best plans opposed, criticized and misconstrued, yet work on patiently and perseveringly until he sees his plans accomplished.

d. **Tact.** Tact means the faculty of doing things and getting things done in the right way and at the right time. It is the fine art of getting others to work. The superintendent should have the ability to get people to want to do things. He is the manager, but his chief business is to get the best and most possible service out of others. He should see to it, however, that the work is done and he should do it at a minimum of floor walking and a maximum of business tact.

e. **Vision.** The superintendent should have a vision for larger and better things. "Where there is no vision, the people perish" (Prov. 29: 18). He must have high ideals and strive to bring the other officers and teachers up to a level with himself. Only the best is good enough for the Sunday-school.

f. **Organizer.** He should be able to organize the school in order to bring it up to the highest point of efficiency and success. He should organize the school into departments

and the departments into classes and provide each with a sufficient number of officers and teachers. He should organize the secondary and adult classes for special work. He should know the work each class is doing, commend any good work being done and suggest improvement where improvement is necessary.

g. **Giver.** He should be an example of loving and cheerful giving of time and money for the school. He should lead off in any enterprise worthy of the support of the whole school. He must also give of his time, time for study, time for reading good books, time to go to conventions, time for his teachers, time for the teachers' meeting, time for the officers' and teachers' conferences.

h. **Prayer.** It is particularly important that the superintendent should spend much time in prayer, for himself, for his officers and teachers and for the pupils. No man can be a channel of spiritual profit without prayer. If he would stimulate the prayer life in others, he himself must be a man of prayer.

6. **His Lesson Preparation.** Any one who congratulates himself that he does not need to prepare the lesson because he is the superintendent and not a teacher, has a thoroughly wrong conception of the office which he holds and has surely crossed the dead line. His lesson preparation should begin early and continue throughout the week in order to prepare the very best that he can find for his school. He should never come before the school without a prepared program and a studied lesson. He will surely be detected in the weakness and his school will catch the infection.

7. **With his Teachers.** The superintendent must keep close to the lives of his co-workers. He should be peculiarly interested in them and in their welfare. He should acquaint himself with the class problems, know the difficulties and obstacles with which they have to contend. He must be the confidant and adviser of the teachers, and this he can not be unless he knows their peculiar needs. He should meet his teachers in their homes, in their places of business, in the teachers' meeting and in the officers' and teachers' council.

8. **Taking Inventory.** In taking account of what the school is doing, what it has failed to do and what it might do, the following test might be applied:

1. Is every class supplied with the right teacher?
2. Are there any improvements to be made in the grading of the school?
3. Are any of the classes too large?
4. Are there enough classes to meet the needs of the various ages?
5. Are the records properly kept?
6. Is the attendance what it should be as compared with the enrollment?
7. Is the enrollment as large as it might or should be, considering the community?
8. Does the school sing heartily? If not, why not?
9. How many of the scholars have united with the church during the past year?
10. Is the school answering the great purpose for which it stands? If not, why not?

B. The Teaching Staff:*

1. **The Sunday-school** has been defined as the "Bible reading and teaching service of the church." It is the teaching department of the church.

2. **Classes.** The school is divided into departments, and the departments into classes according to the size and needs of the school.

3. **Teachers.** Each class is under the care and instruction of a teacher. The teacher is responsible to God and the church for the religious instruction of the class to which he was appointed.

4. **Greatest Need.** The greatest need of a Sunday-school is the need of a sufficient number of qualified teachers. No other need is so general, so imperative, so all-important. If we can solve the problem of the teacher we will, in all probability, solve all the other problems of the Sunday-school.

*It is not our purpose in this chapter to discuss the qualifications of the Sunday-school teacher, as that will be treated more fully in another section, but to take into consideration the relation of the teacher to the school as a part of its equipment.

5. **Greatest Task.** The greatest task of the superintendent is to find and qualify teachers. It is not enough to appoint them, but to qualify them, spiritually and intellectually, as far as possible before appointing them to the office of a teacher in the Sunday-school.

6. **The Key.** The teacher holds the key to the Sunday-school situation. The grade of the school will rise or fall with the grade of the Sunday-school teacher. No other person can do so much to make or mar the work of the class as the teacher. The stream will not rise higher than the fountain.

7. **Training Teachers.** Teachers should be found, then trained. The oft repeated maxim that "teachers are born, not made" is not true. Any person of average ability, education and experience can become a successful teacher if they are willing to pay the price of self-application and diligent study.

8. **The Teacher Problem.** The problem of the Sunday-school teacher will never be solved until the church puts itself seriously to the task of finding and qualifying its teachers. The pastor and superintendent should urge upon promising young people the duty and privilege of teaching in the Sunday-school, and place them under a thorough course of training in preparation for this important calling.

9. **How.** How and by whom shall the teacher training task be undertaken?

- a. The church as a whole.
- b. The seminaries.
- c. The pastors.
- d. The superintendents.
- e. The teachers themselves.

10. **Their appointment.** All the teachers are appointed under the authority of the church and Sunday-school. While it may be permissible for adult classes to express their preference, and to have their wishes considered, yet the appointing power is vested in the church and the authority of the church should be respected. The appointing power is vested in the pastor, the superintendent and assistant superintendent, (Discipline).

11. **Authority.** The teacher thus being duly appointed by the church, should have the assistance, co-operation and support of the church in all matters of discipline and authority. The Sunday-school teacher, by virtue of his or her appointment, has the right to expect the support of the church in matters of discipline and conduct in the class.

12. **Order.** The superintendent is primarily responsible for order in the Sunday-school. But the teaching staff can assist him greatly in the discharge of this duty. The teacher, who, by precept and example, can influence his pupils to conduct themselves properly in the house of God, is giving to them a valuable training in conduct and an important phase of Christian education.

BLACKBOARD OUTLINES.

1. As. Supt. 2. Supt. and Pas. 3. Dept. Supts. 4. Quar. Conf. 5. Lesson Prep. 6. With Teach's.
- Qualifications.—a. Christian. b. Conduct. c. Self. Con'l. d. Tact. e. Vision. f. Organizer. g. Giver. h. Prayer. i. Inventory.
- The Teaching Staff.—1. School. 2. Classes. 3. Teachers. 4. Greatest need. 5. Supt. Task. 6. The Key. 7. Tea. Training. 8. How and who. 9. Appointment. 10. Authority. 11. Order.

QUESTIONS FOR REVIEW.

1. What is the office and what are the duties of the superintendent?
2. What is the relation between the superintendent and the pastor?
3. By whom should the teacher be appointed?
4. What are the duties of the department superintendent?
5. To what body is the superintendent amenable?
6. Name the essential qualifications of a superintendent.
7. What about his lesson preparation?
8. Name the ten test questions in taking inventory of a Sunday-school.
9. How is the Sunday-school divided?
10. What is the greatest need of the Sunday-school?
11. What is the greatest task of the superintendent?
12. How can the teaching problem be solved?
13. How and by whom should the training task be undertaken?
14. What authority for discipline in the class has the Sunday-school Teacher?
15. Who is responsible for order in the Sunday-school?

LESSON VI.

THE SUNDAY-SCHOOL IN SESSION.

A. General Program.

1. **Time.** The most convenient hour for all concerned, is the best time for the Sunday-school session. Having fixed the time, it should not be changed too often. Too frequent changes will make the hour uncertain and will bring harmful results. Every hour has its advantages and disadvantages. At the morning hour, all will be bright and fresh, but usually there is more tardiness. The noon hour will have a larger number of adults present, but the session will likely be more hurried in order to get home to dinner. The afternoon has the following advantages: (1) The school does not precede or follow another service, (2) A longer session can be held if necessary, because no other service interferes. (3) There is an opportunity for after meetings. (4) It keeps the children and young people occupied on Sunday afternoon. To this, however, there are the following disadvantages: (1) It leaves little time for the home life on Sunday. (2) It prevents the members from working in mission schools. (3) It militates against the attendance at the evening service. (4) It is almost impossible in rural schools.

2. **Length of Session.** The time for the session usually is one hour. A great deal of good work can be done in that time if the program is conducted with promptness and dispatch. But in large schools, an hour is hardly long enough, as the details of the opening and closing services will necessarily take more time, and an hour and a quarter can be used to good advantage.

3. **Punctuality.** In a good and well managed Sunday-school, the officers are in their places and the teachers in their classes from the very beginning of the session. A few minutes earlier than the time appointed will help greatly in starting the work of the day aright. Many times disorder is due to the fact that the teacher was late in coming to the

class. Each officer and teacher should be present to see to it that the books and literature are in order and greet the scholars as they come.

4. **Promptness.** Everything should be ready at the start. The school should begin exactly upon the minute agreed upon. To wait for late-comers will only encourage the nuisance of tardiness. If people can not come at the time announced, then the time should be changed, but the superintendent should hold to the time fixed for the opening of the session.

5. **Signals.** The school should understand the signal for the opening of the session which should always mean the same thing. The superintendent should give the signal only once, never oftener, and then wait for silence. He should never begin without it. He must look for it, expect it and commend it. The bell should be used sparingly. A chord on the piano or organ, playing the first hymn through to the chorus, is better than a bell. Then the superintendent rising before the school is signal enough to secure the attention of the school.

6. **The Program.** The characteristics of a good program are the following:

(a) **It is carefully planned.** Time is spent on its preparation. A good program does not come by accident. The superintendent should have a well prepared program with him with songs, order of service, announcements and all that pertains to the good of the school.

(b) **It is Reverent.** A good program must be reverent both as to matter and manner. The whole program must teach reverence and respect for God's house and for God's Word.

(c) **It is Varied.** The same program will not be used time after time. The order of service will be changed and surprises will be planned. The attention of the school should be aroused by wondering what will come next.

(d) **Appropriate and Fitting.** The exercises of a good program will be fitting and appropriate to the day and to the lesson taught. The songs, the platform talk and all will emphasize this feature. "Peace, Sweet Peace" will not

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be sung on Temperance Sunday. "Onward, Christian Soldier" is more appropriate.

(e) **It will be Bright and Happy.** A properly conducted Sunday-school will be one of the brightest and happiest hours of the whole week. It will be full of sunshine and cheer. It should be planned for innocent and hopeful childhood, active and restless boys and girls, warm-hearted youth as well as comfort and faith for the older members of the school.

(f) **It will be Brief.** Good and thorough work, however, will not be sacrificed for the sake of brevity. Each part of the program will be limited to its allotted time and will pass quickly yet quietly from one part of the program to the other. No time will be allowed to go to waste and the program will be kept in motion from the beginning to the end. It is surprising how much can be accomplished in one hour if every moment is used.

(g) **Suited to each Division.** Where separate rooms can be had for the several divisions, the superintendent of each will arrange the program suited to his respective department. Where they meet with the main school for the opening exercises, there should be special songs and prayers before beginning the lesson study.

(h) **The prayer** with the Sunday-school should never be long. Children soon become restless. The prayer should be a note of thanksgiving, acknowledging God's care and providence, remembering the needs of the Sunday-school and praying for the officers, teachers and scholars.

(i) **Variety in Reading the Lesson.** In a well planned program the lesson will not always be read in the usual way of alternating between the superintendent and the school. At one time the superintendent can read one verse, the teachers the next, the men and boys the next, the women and girls the next and the whole school the next. At another time he may call on the several classes from the Juniors on up to take a verse as called for. Or the pastor can read a part of a verse and the school take it up where he ceased and read on through to the end. Again, a good reader may be selected to come to the platform and read the entire lesson,

the school standing and listening attentively to the reading of the lesson.

(j) **The Teacher Protected.** The teacher in a well ordered school will be protected from outside interruptions and intrusions. After the lesson study has begun, no officer should be permitted to interrupt the work of the teacher. The offering, class reports and announcements will be attended to at the beginning of the class session. A class secretary in the secondary and adult classes can take care of the class records and thus save the teacher much valuable time. The records and offerings will be gathered up throughout the school with as little disturbance as possible. The nuisance of distributing papers during the lesson study will be absolutely forbidden. The papers should be given to the scholars during the last song or after dismissal.

(k) **The Superintendent's Lesson Talk.** The temptation of the superintendent is to take too much time to "review the lesson." His lesson talk should be the application rather than a review of the lesson. He should, with a few well chosen words, apply the truths of the lesson taught. A single, clear-cut idea pressed home is better than many ideas in reviewing the lesson. Sometimes the superintendent's talk can be omitted altogether. It is better that the school wishes he had said something than that he had not.

(l) **A Preview.** Sometimes the superintendent may direct the attention to the lesson for the coming Sabbath, calling attention to certain points which should be carefully studied. In this way he can arouse the attention and interest of the school and secure better home study.

(m) **Supplemental Work.** The model program will include some Scripture repeated from memory every Sunday during either the opening or closing exercises of the Sunday-school. Choice Psalms, the Ten Commandments, the Lord's Prayer, the Apostles' Creed and other supplemental work will be often repeated until the whole school becomes familiar with it. A splendid supplemental course has been prepared by the Board of Sunday-schools and can be procured through our Publishing House.

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(n) **Announcements.** These will be made as briefly and clearly as possible. Business will never be transacted during the opening or closing services of the Sunday-school. Business belongs to the local Sunday-school Board where there is time and opportunity for counsel and deliberation. The business end of the Sunday-school should be cared for by the Sunday-school Board and its plans announced to the school.

(o) **Reports.** The secretary's report will be concise, clear, orderly and distinct. It is a great advantage to have a record board before the school recording the enrollment, attendance and the offering for the day and comparing it with the previous Sunday or the previous year. This makes the report visible and consequently more intelligible. The secretary's report can be reinforced by an encouraging and stimulating word from the superintendent.

B. Order and Discipline.

1. **Discipline** in the Sunday-school means the maintenance of good order, the proper adjustment of all of the departments and the hearty co-operation of all of the officers, teachers and scholars.

2. **Educational.** Discipline in the Sunday-school has an educational value which must not be overlooked. The purpose of good behavior is not only so that the teacher can be heard and that others will not be disturbed, but that the pupil be trained in orderliness and good behavior. Principles of devotion and reverence must become a permanent habit. A school or teacher that is instrumental in training pupils in respectful and orderly conduct, gives them an education which will influence them for good all the days of their lives.

3. **The Public School.** In comparing the Sunday-school with the public school, we notice that the law of the latter is enforced by the law of the state, while the Sunday-school has no other alternative than the law of love, and persuasion. Its only law is the law of love. Yet the discipline of the Sunday-school may be just as real, though its method of attainment may be different. The Sunday-school must train her youth to respect authority, the authority of the state, of

the home and of the church. To allow anything else is to encourage lawlessness.

4. **Essentials.** In order to secure and maintain order in the Sunday-school, there are a number of things necessary:

(a) **High Ideals.** The school will only be what it should be when its promoters are permeated by a high and lofty ideal of what the Sunday-school is and what it stands for. The officers and teachers must have a lofty vision, a noble ideal of this institution of the church with its far-reaching possibilities and powers, deserving of our best efforts, our hearty devotion and our loyal support.

(b) **Order Should be Expected.** Scholars as a rule will be what we expect them to be and to do what we expect them to do. If we have set no standard, if we have no definite goal or purpose, we can expect nothing else but those under our care and influence will be purposeless and indifferent.

(c) **Example.** Officers and teachers must set a proper example. They must come early and join enthusiastically in the service when there. Punctuality and regularity are matters of discipline. A tardy, irregular teacher will have an anarchistic class.

(d) **Lesson Preparation.** There must be a well planned, thoroughly prepared lesson. In all probability, if the lesson is made interesting and worth while, there need nothing be said about order. An orderly, interesting lesson will, as a rule, command attention and respect.

(e) **Secure Co-operation.** The co-operation of the class must be secured. All should be given something to do. When the superintendent announces a hymn, all should have a book and sing heartily. When the lesson is read all should have the lesson in hand and join in the reading. During the lesson study they must be kept busy answering questions, reading verses and asking questions. The problem is not to keep them quiet, but to keep them busy. Not repression, but expression is what they need.

(f) **Physical Conditions.** The room should have sufficient light, pure air and pleasant surroundings. An orderly and pleasant room will have much to do with the order and

interest in the Sunday-school. A church that looks like a warehouse will not inspire reverence and respect.

(g) **Class Conditions.** The classes must not be too large and should be arranged in their order, not too close together, so that the teacher can be heard. About six or eight in the primary and junior departments, with just a few more in the intermediate and senior classes, will be sufficient to keep the average teacher busy.

BLACKBOARD OUTLINE.

- A. General Program.—1. Time. 2. Length. 3. Punctuality. 4. Promptness. 5. Signals.
- B. Special Program.—1. Planned. 2. Reverent. 3. Varied. 4. Fitting. 5. Bright. 6. Brief. 7. Appropriate. 8. Prayers. 9. Variety. 10. Tea. 11. Prot. 12. Les. Talk. 13. Preview. 14. Suppl. Work. 15. Announc's. 16. Reports.
- C. Discipline.—1. Training. 2. Education. 3. Pub. School. 4. Essentials. a) High Ideals. b) Expect it. c) Example. d) Preparation. e) Co-operation. f) Phys. Conditions. g) Class Conditions.

QUESTIONS FOR REVIEW.

1. What is the best hour for the Sunday-school?
2. What are the advantages and disadvantages of an afternoon session of the Sunday-school?
3. How long should the Sunday-school session last?
4. Why should the teacher be present on time?
5. What about the use of signals?
6. What are the characteristics of a good program?
7. How can the Superintendent give variety to the reading of the lesson?
8. How and why should the teacher be protected?
9. What about a review and preview?
10. How can supplemental work be done?
11. What about the closing exercises?
12. What is discipline?
13. Why is discipline desirable in the Sunday-school?
14. What are the essentials of an orderly school?

LESSON VII.

TRAINING IN WORSHIP AND GIVING.

A. Worship.

I. Worship is the act of paying divine honor and adoration to God. It means: to adore, to revere, to respect and to obey. This is not only done in prayer, but in every act which gives him honor and praise.

1. **Habit.** The devotions and worship in the Sunday-school should train in the habit of worship just as much as in Bible instruction. The Sunday-school should train its members in the art of worship. This forms a very important part of religious education. One great test of the Sunday-school is whether or not it produces in its members right habits and attitude in worship.

2. **Atmosphere.** The surroundings have much to do in producing a right spirit of worship. A room that is in disorder and confusion will not be conducive to the spirit of worship. The room should be both comfortable and inviting. Everything should be gotten in order before the school opens. Ventilation, hymn books, Bibles, literature, everything should be in order.

3. **Influence.** The spirit in which the school enters upon the music and worship will be likely to influence the whole session. Unless a spirit of reverence can be had in the devotional exercises of the hour, the best work cannot be done in the class study. The devotional part of the program should be like the gentle shower, preparing the soil to receive the seed. The spirit of reverence and quiet should be maintained to the end, else the good impressions may be entirely lost.

4. **Order.** Good order is not only desirable, but imperative. To allow disorder is to encourage irreverence and lawlessness. The superintendent and teachers should demand it, insist upon it, expect it, wait for it and commend it. This cannot be obtained by scolding and harsh language, but by quiet and dignified persistence in securing order.

5. **Co-operation.** There are three parts of the program in which the whole school should unite: singing, Scripture reading and prayer. All of the members should join in all the exercises intended for all of the school. Everything else should cease, and all join in the one thing done at that moment. Co-operation is one of the tests of organized efficiency. A well ordered school will have as many things as possible which can be done together.

II. Music.

1. **Its Importance.** Sunday-school music is vastly more important than to entertain or fill up time "while the people gather." It should be more than the "opening and closing exercises of the school." Good singing forms a very important part in the purpose for which the Sunday-school stands. A great statesman said, "Let me write the songs of the nation and I care not who makes its laws." Soul-inspiring song stirs men to action and is a mighty factor in the formation of character.

2. **Educationally.** There is as much, or more, religious truth taught in the songs that are sung as in the lessons which are taught. The songs are memorized and thus become a heritage of childhood and youth. Even in old age there will come back unbidden the songs they sang in childhood. The mind should be stored with the best standard hymns, especially during the plastic years of childhood and youth.

3. **Devotionally.** The quality of the song is not in the volume of sound, but in the spirit in which it is sung. If it is sung in the right spirit, the greater the volume the better. The words of the hymn should become the thoughts and aspirations of the school, inspired by the power of music. The Sunday-school should see to it that the children and young people should have sound doctrinal truths and noble Christian sentiments sung into them that will influence them for life.

4. **Hymnology.** There has never been a time in the history of the Christian church when there has been so large a collection of choice and appropriate hymns as now. Great and majestic hymns have come down through the centuries, to which have been added a large number of soul-inspiring songs

by the best hymn writers of the present age. The old standard hymns should be sung repeatedly, to which should be added the best and only the best songs of the present time.

5. **The Song Book.** The song book for the Sunday-school should be the very best that can be procured. A book should never be selected because of its cheapness. A Sunday-school can not well pay too much for the best and may be paying too dearly for the cheapest. Nothing can be expected by the way of character-building by making use of weak and meaningless songs.

6. **Instrumental.** Singing can be greatly improved and reinforced by the proper use of instruments. A piano is better than an organ because of its clear and distinct tones. To it may be added a violin for a small room or a cornet for a larger room. An orchestra is good if not too large for the room, but too much time should not be consumed with instrumental music. It is better to have more music in which all can take part. A selection by the orchestra at the opening of the school, another while the school reassembles and a postlude at the close are sufficient.

B. Giving.

1. **Importance.** Perhaps no feature of practical Sunday-school work is more important than training in regular and intelligent giving. Its importance is based upon the following reasons:

1. **Educationally.** Liberal and proportionate giving is a product of right training. Intelligent giving is a very important part of a Christian education.

2. **As an act of Worship.** Giving should always be recognized as an act of worship. It is an "offering unto the Lord." It is just as much an act of worship as song and prayer.

3. **It Becomes a Habit.** The habit of giving, like every other good habit, is formed easiest and surest when young. The act of weekly giving to the Sunday-school, is in itself a valuable training. Giving will thus become natural, easy, spontaneous.

4. **It Teaches the Right Use of Money.** To train to give regularly, cultivates in the Sunday-school the

right estimate and the right use of money. Early in life the children should be taught to give of their own money, thus encouraging a sense of self-denial. There are few children who do not receive some money in one way or another.

5. **It Encourages Loyalty.** It develops in the scholars a sense of loyalty and obligation to the church and Sunday-school. They value that which costs them something. They are a part of it because of their investment.

II. Principles in Giving. There are certain scriptural principles which must be taught in order to know the why and how of giving:

1. **Stewardship.** The scholars should be taught that they are stewards of God and that they must give an account to him for the right use of money. (1 Pet. 4: 10.)

2. **An Obligation.** That the obligation to give of their money to the Lord's service, rests upon every one who has money whether child or adult. (1 Cor. 16: 2.)

3. **Giving or Receiving.** It will emphasize the fact that "it is more blessed to give than to receive," whether at Christmas or any other time. To observe this would avoid the extravagant waste of money on the school and would encourage doing more for others. (Acts 20: 35.)

4. **Proportionate Giving.** This way of giving would educate the school to give "according as the Lord has prospered them" and would put the school beyond the idea of a "penny collection" for every one alike. In the adult classes, the Sunday-school should have a higher rating than a penny per Sunday.

5. **As a Means of Grace.** The act of right giving is a means of grace just as much as prayer or the study of God's Word. To neglect either of these will impair the Christian life and spiritual progress. (Deut. 16: 16.)

6. **To give Cheerfully.** There is no part of the Sunday-school that scholars will enjoy more than giving to a worthy cause if properly presented. The pupil should be made to realize the pleasure and privilege of giving to every worthy cause.

III. Motives in Giving. The members of the Sunday-school must not only be urged to give, but should be im-

bued with the right motive in giving. It is not so much the amount as the motive in giving that makes the offering acceptable to God.

1. **Rivalry.** The great motive in Sunday-school giving should not be to outdo other classes or individuals. This may add interest and zest if not carried too far, but this should be only incidental. A wholesome competition is all right if done in the proper spirit. (Rom. 11: 14.)

2. **A Privilege.** Giving should be taught as a privilege as well as a duty. Duty is irksome and devoid of the sense of joy which should be the mainspring of all Christian service.

3. **As Unto the Lord.** All giving should be as "unto the Lord." Not to "be seen of men" but "for Jesus' sake."

4. They should be taught to give because it is right, because it is the proper thing to do. If the Sunday-schools will be imbued with the right principle in giving, they will produce strong financial and spiritual churches in the future.

5. **Love.** Love must be the great motive in giving. Giving is the test of love. Without love, there is no joy in giving. Without joy in giving, we cannot please God, for "God loveth a cheerful giver." Any service which is acceptable to God, whether of angels or men, must be a service of choice. "We can give without loving, but we can not love without giving."

IV. Objects of Giving. The support of the Sunday-school should be only one, but not the exclusive object, of the Sunday-school offerings. There are many worthy and legitimate causes which deserve the support of the Sunday-school. These should be supported in order to enlist the sympathy and interest as well as the financial aid of the Sunday-school. Among the various causes worthy of support, the following may be mentioned:

1. **Missions.** The Sunday-school is the seed bed of the church. If a large missionary harvest is desired in the future, the missionary spirit must be implanted into the hearts of childhood and youth in the Sunday-school. The church of tomorrow is in the Sunday-school of today.

2. **The Local Church.** While the church should not farm the Sunday-school for what it can get out of it financially, and while the efficiency of the Sunday-school should not be

impaired in order to meet the running expenses of the church, yet because the Sunday-school is a vital part of the church and as the Sunday-school causes considerable expense to the church, a certain proportion may be paid into the treasury of the church, so that every member of the school will know that they are helping to support the church and feel that the church's pastor is their pastor.

3. The Benevolent Institutions. Certain Sundays should be set apart and their offerings given to such of our benevolent institutions as the Orphan Home, Old People's Home, Deaconess Home, etc. This will afford a splendid opportunity to advertise these institutions and their work as well as to secure the support of the school.

4. Education. There is no cause more worthy than the cause of Christian education. General Conference has designated certain days in which our college and seminary are remembered. These must not be forgotten.

5. The Community: Not only money, but clothing and provision may be gathered to alleviate the wants of the needy of the community. Thanksgiving and Christmas are appropriate seasons for this and usually meet with a generous response.

6. The General Sunday-School Board. One offering each year is asked from every Sunday-school of our denomination for the work of this Board. This Board has the general oversight of all of the Sunday-schools of our denomination, seeking their improvement in every way possible. It sends out through its office thousands of letters, leaflets, pamphlets, charts, books, literature, cares for the work of teacher-training, and seeks to promote Sunday-school extension at home and abroad.

V. Methods of Giving. There is no part of the church so easily financed as is the Sunday-school if properly presented and properly planned. The right methods of giving may be summed up in the following ways:

1. Give Regularly. Spasmodic efforts at money-raising should be avoided. Every member of the school should be expected to contribute a certain amount every Sunday unless they are absolutely too poor to do so. It is an essential

and valuable part of their Christian training as well as a matter of good business. It is not a matter of dollars and cents alone. It is a question of cultivating the habit and the right spirit in giving.

2. **Magnify Giving.** The offering must never be announced in an apologizing way. It must be dignified by speaking of it as a part of God's service. The offering should never be taken during singing or any other feature of the work. If the class or division is in a room by itself, a prayer should be offered just before or after taking the offering. It should be made a part of the worship of the school.

3. **It Should be Intelligent.** If it is to be an offering for some special purpose, it should be announced clearly and definitely, so that it is understood by all. Every one has a right to know for what purpose their money goes.

4. **Envelopes.** When a larger offering than usual is desired, or where there is a special cause to be remembered as Children's Day or Educational Day, it is a good plan to give out envelopes several weeks in advance in order to give an opportunity for the members of the school to gather money in various ways during that time.

BLACKBOARD OUTLINES:

Training in Worship and Giving.

- A. Worship.—I. Worship. 1. Habit. 2. Atmos. 3. Influ. 4. Order. 5. Co-operation.
- II. Music.—1. Importance. 2. Education. 3. Devotion. 4. Hymnology. 5. Song Books. 6. Instrumental.
- B. Giving: I. Reasons.—1. Education. 2. Worship. 3. Habit. 4. Use of Money. 5. Loyalty.
- II. Principles.—1. Stewardship. 2. Obliga. 3. Giv. or Rec. 4. Means of Gra. 5. Cheerfully.
- III. Motives.—1. Rivalry. 2. Privilege. 3. To the Lord. 4. Prin. 5. Love.
- IV. Objects.—1. Missions. 2. Local Ch. 3. Benev. 4. Educa. 5. Com. 6. Gen. S. S. Board.
- V. Methods.—1. Regularly. 2. Magnify. 3. Intelli. 4. Envelop.

QUESTIONS FOR REVIEW:

1. What is worship?
2. What about the habit of worship?

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3. What about atmosphere?
4. What is the influence of music?
5. Why is order necessary in worship? How may it be secured?
6. What are the three things in which the whole school should co-operate?
7. Why is good music important in the Sunday-school?
8. How should song books be selected?
9. Name five reasons why Sunday-school giving is important.
10. Give the six Scriptural principles in giving.
11. What are the right motives in giving?
12. Name some worthy objects which deserve the support of the Sunday-school.
13. Name the proper method in giving.

LESSON VIII.

SUNDAY-SCHOOL ADMINISTRATION.

Statement: The Sunday-school Boards of the Evangelical Association were created at the General Conference held in Cleveland, Ohio, in October, 1911. Three Boards were provided, namely, General, Annual and Local. These correspond very nearly to the functions of the general, annual and quarterly conferences.

The General Board of Sunday-schools.

1. **Purpose.** The Sunday-schools of our entire denomination are under the supervision and management of the General Board of Sunday-schools. Its purpose shall be to lead the schools on to a higher degree of usefulness and efficiency in their educational and evangelistic efforts by the most effective means and methods.

2. **How Elected.** The Board of Sunday-schools consists of eleven persons who are elected quadrennially by the General Conference.

3. **Membership.** The Board of Sunday-schools is constituted as follows. 1. One Bishop, who shall be elected by the Board of Bishops as their representative. 2. The two Editors of our English and German Sunday-school literature. 3. The General Secretary of the Sunday-schools and the Young People's Alliance. 4. The Publishing Agent of our Publishing House at Cleveland, Ohio. 5. One pastor. 6. Five laymen experienced in Sunday-school work. The last named shall be nominated by the Board of Bishops and our Sunday-school Editors.

4. **Meetings.** The General Board shall meet annually in Cleveland, Ohio, or at some other suitable place and, if possible, at the time and place when the Board of Control of the Young People's Alliance meets, in order to save time and expense.

5. **Committees.** The work of the General Board is divided among the following committees: 1. Executive, 2.

Sunday-school Lessons, 3. Religious Education, 4. Extension, 5. Sunday-school Evangelism, 6. Good Citizenship, 7. Elementary Division, 8. Secondary Division, 9. Adult Division, 10. Finance, Loans and Auditing. These committees are busy during the year, promoting these special Interests, gathering information and submitting propositions to the General Board.

6. General Secretary. The General Secretary of the Sunday-school and the Young People's Alliance shall be the Executive Officer of the Board, and shall labor under its direction as well as the direction of the Board of Control of the Young People's Alliance.

8. Conventions. Quadrennial Conventions shall be held in connection with the General Convention of the Young People's Alliance. Every annual conference is entitled to one delegate for every fifteen Sunday-schools or surplus of eight, provided that each conference shall be entitled to at least one delegate. The Annual Conference Board shall elect these delegates. This convention shall be of an inspirational, educational, and advisory character, instructing the General Board as to what special measures it would like to have put into effect.

The Annual Conference Sunday-School Boards.

1. Purpose. The Sunday-school cause in the several Annual Conferences shall be under the management of Conference Sunday-school Boards, which are auxiliary to the General Board. Its purpose is to unite the Sunday-schools of the conference to promote, jointly and mutually, the Sunday-school interests within the bounds of that conference.

2. How Constituted. The Annual Conference Boards shall consist of one preacher and two laymen from each presiding elder district, or Sunday-school district, if the Conference deems it advisable to divide the Conference into Sunday-school districts. These representatives shall be elected either by the preachers and laymen (members of the Annual Conference) of the presiding elder district, or by the Sunday-school convention held on the Sunday-school district.

3. Business Sessions. The Conference Board shall meet in annual session at the time and place of the session of

the Annual Conference, in order to save time and expense, or at the time and place of the annual convention.

4. **Organization.** The Board shall organize by electing from its own members a President, Vice-President, a Secretary and a Treasurer. The last named office can, if desired, be combined and called that of Secretary-Treasurer.

5. **Duties.** The Annual Conference Board should seek to extend the work of the Sunday-school by 1. **organizing new schools** wherever possible. 2. **Open and maintain mission schools.** 3. **Improve** the present Sunday schools by better management, better instruction and more effective evangelism and 4. Shall arrange the program for the special hour during the conference session and for the public anniversary during the session of the Annual Conference week.

6. **Conventions.** It shall plan for Rally tours, District Conventions, Pastors' and Workers' conferences, Institutes and inspirational meetings as much as possible. In order to avoid the multiplicity of conventions, such meetings may be held in connection with the District Ministerial Conventions, Young People's Alliance Conventions, camp meetings, etc.

6. **Executive Committee.** The Board shall appoint an Executive Committee which shall care for any business arising between the annual sessions. The members of this committee shall, if possible, not live too far apart, so they can meet frequently without involving too much expense. The members of the Executive Committee need not necessarily all be members of the Board.

8. **District Committees.** The representatives on the Conference Board from each district shall constitute a District Lookout Committee. If desired they may appoint others to serve with them on the committee. All district Rallies, Institutes and Conventions, etc., shall be planned by the District Committee in harmony with the plans of the conference Sunday-school Board. Other committees may be appointed as needs may arise.

9. **Conference Secretary.** The Secretary of the Annual Conference Sunday-school Board shall also be the Sunday-school Secretary of the Conference. He shall keep a record of the proceedings of the Board and report the same

to the Annual Conference. He shall secure the statistics and present a report of the standing and progress of the Sunday-school work to the conference. He should also distribute leaflets and tracts issued by the Board of Sunday-schools in order to promote a better knowledge of the best that the Sunday-school of to-day has to offer.

10. **Finances.** Each conference Board should devise plans to secure funds to carry on the work. Offerings should be taken wherever rallies, conventions and institutes are held. A special offering at the Sunday-school anniversary may be sufficient to cover the expenses of the year. In some conferences it may be necessary to ask the local schools for an offering to assist the Conference Board to carry out its work.

A. The Local Sunday-School Board.

1. **Object.** The purpose of the local Sunday-school Board is to care for the business management of the Sunday-school.

2. **Membership.** The local Sunday-school Board consists of the pastor and officers of the Sunday-school. The superintendents of the several departments are included as officers and have a place in the Board.

3. **Organization.** The superintendent shall preside at the business sessions, except at the reorganization of the school when the pastor shall preside. The Secretary of the Sunday-school shall also be the secretary of the local Board and shall keep an accurate record of its proceedings and report the same at the annual meeting of the congregation.

4. **Duties.** a. It shall procure all necessary literature for the Sunday-school and see that it is properly distributed.

b. It shall manage the funds of the school and purchase all necessary equipment as the funds may permit.

c. **Finances.** It shall plan for the raising of funds. All bills for which the Sunday-school is responsible shall be submitted to the Board, and the treasurer of the Sunday-school shall make payment for bills as instructed by the Board.

d. **Committees.** It shall appoint all committees as the needs of the school may require, such as Missionary, Temperance, Good Citizens, Program or Library committees.

e. **Workers' Conference.** It shall provide for workers' conferences, to be held regularly throughout the year.

f. **Programs.** It shall provide for special days in the Sunday-schools and provide program committees to prepare for these special days.

B. The Workers' Conference.

1. **Members.** The Local Sunday-school Board consists of the pastor and the regularly elected officers of the Sunday-school, including the Superintendents of the several departments.

2. **The Workers' Conference** includes all of the members of the Board, to which are added all of the teachers, supply teachers, chairmen of the several committees and other workers who have the interest of the school at heart.

3. **Relations.** The Workers' Conference sustains an advisory relation to the local Sunday-school Board. They confer and plan together for the highest and best interests of the school. The conference requests the local Board to carry out the things they want done.

4. **The Purpose.** The purpose of the Workers' Conference is to study the school carefully, to plan for the work, to suggest improvements, to create Sunday-school enthusiasm, to disseminate Sunday-school intelligence, to study the problems of the school, to come to a better understanding of the needs of the school, and to seek its improvement in every possible way. It is impossible to overestimate the importance and value of a properly conducted Workers' Conference. It is indispensable in every well ordered Sunday-school.

5. **Who Needs It?** a. **The Pastor.** Here he meets his foremost workers of the church. The teachers are his best helpers, his undershepherds working in the Sunday-school which is the most promising field of his ministry.

b. **The Superintendent.** He can accomplish more for his school and in a more intelligent way and get more done and with less doubt as to the wisdom of his plan than in any other way.

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c. **The Department Officers.** This will give unity to the work of the whole school and will give an opportunity to present the needs of the department in an intelligent way.

d. **Committee Chairmen.** They can present the work entrusted to them, what they tried to do, what they failed in doing, what they propose to do and in what way the school can help them.

e. **The Teacher.** Here they can present their class problems and present their class needs.

f. **Supply Teachers.** This will present a splendid opportunity to become acquainted with the work of the several classes.

g. **Prospective Teachers.** No where else can the new and inexperienced teacher gather such a fund of information.

h. **The Discouraged Teachers.** Here they can unburden their hearts, hear of the problems of others and learn that their task is not the most hopeless one.

6. **Time and Place.** A special time should be set and then kept up. A certain evening of the month should be designated, say the first Tuesday or the first Thursday of the month, so that everyone knows that as surely as the month comes around this is the time for the Sunday-school conference. If possible, it should be held some evening of the week. There is not an evening of the month that the Sunday-school officers and workers can spend to better advantage and profit. If it is impossible to get together during the week, then Sunday afternoon might be chosen. The conference should meet in the coziest room of the church or at a private home. The latter will add a social feature which is always pleasant, and people may come out of respect for the host as well as for the conference.

7. **Leadership.** The superintendent should preside at the workers' conference. It is his meeting. He may, however, occasionally ask the pastor or the assistant superintendent to take charge of the meeting. The superintendent should have a special plan for every meeting, some special work which he desires to present.

8. **Lesson Study.** A part of the evening can be spent in studying the lessons for the coming Sunday or a preview of the lessons for the month. The teachers' meeting and the workers' conference can be advantageously combined. The work of the evening may be divided something as follows; Devotional service, ten minutes. Lesson study, twenty to twenty-five minutes. Workers' conference, thirty to thirty-five minutes or for the rest of the evening.

9. **Program.** Subjects to be discussed and problems to be considered should be prepared and planned before the meeting and should be announced if possible. This will give definiteness and purpose to the meeting and will give the members of the conference time for reflection. A subject may be assigned to a member of the conference for a paper or an address, followed by discussion. One member of the conference after the other should be asked if they have any class or other problems which they wish to present. The workers' conference should be a clearing house for all important Sunday-school matters.

10. **Subjects for Consideration.** Only a few of the practical Sunday-school problems can be suggested here: How can we bring our Sunday-school up to our Standard of Efficiency? How can we grade our Sunday-school more thoroughly? How about our Teacher-Training class? How can we get our classes organized? How about our Home Department? What about the Cradle Roll? How can we make our Primary Department more effective? How can we increase the membership of our school? How can our Sunday-school reach the community? What are some of our class problems? How can we prevail upon our scholars to attend church?

BLACKBOARD OUTLINES:

A. The Sunday-School Boards.

- I. General. 1. When created. 2. Purpose. 3. How elected. 4. Membership. 5. Committees. 6. Meetings. 7. Duties.
- II. Annual.—1. Purpose. 2. Membership. 3. Bus. Session. 4. Organization. 5. Duties. 6. Secretary. 7. Conventions.
- III. Local.—1. Object. 2. Membership. 3. Organization. 4. Duties. 5. Committees.

B. Workers' Conference.

- I. Membership.—1. Relation to Board. 2. Purpose.
- II. Who needs it?—1. Pastor. 2. Supt. 3. Dept. Supt. 4. Com. Chairmen. 5. Teachers.
- III. Essentials.—1. Time and Place. 2. Leadership. 3. Les. Study. 4. Program. 5. Subjects.

QUESTIONS FOR REVIEW:

- 1. Name the three Sunday-school Boards of the Evangelical Association.
- 2. When and where were these Boards created?
- 3. What is the purpose of the General Board?
- 4. How is the General Board constituted?
- 5. What is the work of the Annual Sunday-school Board?
- 6. What are the duties of the Local Sunday-school Board?
- 7. Who constitutes the Sunday-school Board?
- 8. Who constitutes the Workers' Conference?
- 9. What is the relation of the Workers' Conference to the Sunday-school Board?
- 10. State some of the Purposes of the Workers' Conference.
- 11. Who needs the Workers' Conference?
- 12. What about the time and place?
- 13. Who should preside at the Workers' Conference?
- 14. What other meeting can be held with the Workers' Conference?
- 15. Outline a suggestive program for Workers' Conference.
- 16. Give some of the practical subjects for discussion.

LESSON IX.

METHODS OF BUILDING UP THE SUNDAY-SCHOOL IN
THE CITY AND COUNTRY.

I. **The Ideal Way.** The only proper and abiding way of building up the Sunday-school is to make it so interesting and helpful that people will want to come. We will be likely to get all the people that the school is entitled to for the work it is doing. The school must advertise itself. The really worth while school will soon be known beyond its own parish. People will hear of it and will want to come. First prepare the banquet and then go out and tell the people, "My oxen and fatlings are killed and all things are now ready. Come!"

1. **Careful Planning.** No successful Sunday-school just happens. It is the result of careful planning and diligent effort. It is built up by men and women who take time to read, counsel, study, visit, labor and pray in order to know and to do the work. This is not done in a day or a week, but by months and years of careful and persistent effort.

2. **Essentials.** (a) It is very essential that a high standard should be set for regular attendance. This should be expected, encouraged and commended. Class records should be carefully kept and a report card furnished the scholar or parents quarterly and annually.

(b) **Follow up System.** The great disappointment of the Sunday-school has been to lose so many just at the time when they should have been brought into the active work of the church. One great reason for this loss has been because the absentees have not been looked after. It is not the large number we bring into the school, but the number we actually hold that tells. No absentee should go unnoticed and should not be too long neglected. The teacher should know the reason why the pupil is not in the class. If the pupil is sick, a card, a letter or a bouquet should be sent. If any have become careless, a personal call should be made by the teacher or members of the class. A general invitation is not sufficient; it must be personal, repeated and persistent.

(c) **Advertising.** The entire community should know of the school and of the work it is doing. The newspaper is a valuable means of advertising and should be freely used. Attractive and suggestive cards can be procured and used with good results. Folders, posters, church calendars and bulletins may be effectively used, but the best advertisement should be the school itself.

(d) **School Spirit.** Officers and teachers should endeavor to promote a spirit of loyalty and enthusiasm for the Sunday-school. If the officers are disheartened, discouraged and pessimistic, it will produce the same effect in the teachers and scholars. If the leaders are enthusiastic and optimistic, the school will catch the inspiration. Everyone should be encouraged to speak a good word for the school, wear its emblems, praise its work and constantly try to win others for the school.

II. Reaching the Community. The Sunday-school in its various ramifications is wonderfully adapted to reaching the homes of the community. If properly worked, it reaches all classes from the cradle to the tomb. Too often, however, the Sunday-school is serving only a fraction of those whom it should reach. It has not answered its great mission until it has set itself definitely to the task of reaching everyone not already in some Sunday-school. Let us suggest some ways of doing this:

A. House to House Visitation. This looks like a big task, but it can be done. The question should not be how big is the task, but what will be the results? It has been proved again and again that the effort will bring definite and abiding results. In towns and cities the work should be undertaken by the several denominations. In planning a house to house visitation campaign, several things are necessary: 1. Know the field. 2. District the community. 3. Assign the visitors. 4. Set a given time when the work should be done. 5. Do thorough work by gleaning. 6. Tabulate results and turn the cards over to the churches according to the stated preference. 7. Follow up the results by visits from the pastor, officers and teachers.

B. Reaching the Home. The direct way to the home is by way of the Home Department and Cradle Roll. Thousands of families have been reached in this way. When the child has been secured for the Cradle Roll, or a member of the family for the Home Department, it has effectually opened the home for the pastor, the visitors and to the fellowship of the church.

C. The Organized Classes. Its purpose is to put the whole class to work in promoting class interest and membership. An elaborate organization will not be necessary except in very large classes. An organization may be simple, but effective. The advantages of class organization are as follows: 1. **It divides the work.** The teacher is no longer responsible for all of the work of the class. The work is divided among the various officers and committees. 2. **It creates class spirit.** It becomes "our class" and each one is made responsible for its success. 3. **Strength.** The weakness of one is supplemented by the strength of another. "United we stand, divided we fall," is true in the organized class. 4. **Increased Membership.** When men organize to go after men and women organize to win women, they are sure to succeed. 5. **Will solve the boy problem.** Where men go, boys follow. The presence of a large number of men and women in the Sunday-school will solve the problem of holding the boys and girls. 6. **Service.** Organization enables the class to plan and do things in a practical and definite way.

2. **Standard of Class Organization.** (a) The class should have at least five officers: Teacher, President, Vice-President, Secretary and Treasurer. It shall have at least three standing committees as follows: Membership, Social and Devotional. These officers and committees are responsible for the work usually implied in these names. (b) The classes to be organized in the several departments are divided according to age as follows: Intermediate, 12 to 16. Senior 16 to 20. Adult, all over 20. (c) The class must be definitely connected with some Sunday-school. (d) The class must recognize the fact that it is organized for Bible study, must carefully guard the lesson period and try to interest all

in a systematic study of the Scriptures. (d) The class must recognize the authority of the church of which the school is a part. Especially in the selection of the teacher, the authority of the church should be consulted and respected.

3. How to Organize. (a) Send to The Board of Sunday-schools, 1903 Woodland Ave., Cleveland, Ohio, for leaflets, suggestive constitution, names, mottoes, and application blanks. (b) Call a meeting at which time some one should give an address on the plan and benefits of class organization. (c) Organize a class for young men and one for young women. As a rule more can be reached, and better work done in separate classes. (d) Start a Charter Membership Campaign. Prepare a prospective list and try to secure each one on this list as a Charter Member. Emphasize the fact that all who join the class by the time the organization is effected will be known as Charter Members. (e) Appoint a time and place for organization. Have a plan of organization ready. (f) Choose a suggestive class name. It will help create a strong and healthy class spirit and will be a valuable means of advertising. (g) So also choose a significant class motto. It will place before the class a definite purpose. (h) Emblem. The small red pin with the white center has been adopted by the International Sunday-school Association. It is a bond of fellowship between the Bible Classes of America. The blue button with the white center is the emblem of the intermediate and senior classes. The International Certificate, lithographed in three colors, is suitable for framing and to be hung in the class room. It can be secured by filling out an application blank and sending with 25 cents to our General Board of Sunday-schools.

III. Special Days:

1. Statement. Many special days in the Sunday-school have come into use in recent years. These should be observed by the local school at a time and in a way best suited to its needs. The observance of these days will give variety to the Sunday-school work, will put new fuel on the fire and promote the highest interests of the school, both in its own membership and in the community.

2. Program Committee. There should be a standing committee on Special Days, appointed at the beginning of the year, of which the superintendent should be a member. This committee should constantly be on the lookout for suggestions and material, and should assist in preparations for anniversary days. In this way each program receives consideration a whole year in advance of its observance. This committee may call others to its aid in forming a program committee or a committee on decorations.

3. Children's Day. This day has been observed for many years in the Sunday-schools of the Evangelical Association, and is still one of the most popular events of the Sunday-school year. Every Sunday-school in our denomination in America is supposed to celebrate Children's Day, and to take an offering for the Parent Missionary Society. In this way from \$20,000 to \$25,000 are gathered annually for the cause of missions.

4. Rally Day. This day should be observed immediately after the summer vacation. The purpose of Rally Day is to rally all of the Sunday-school forces at one time and in a special service. At this session every officer, teacher and scholar should be present and a strenuous effort put forth to gain as many new members as possible without taking them out of other schools. Strong and appropriate music should be provided and a few special features introduced, but the regular session of the class should not be interrupted. Every class should be at its best and new recruits should be secured. Invitation cards and Rally Day souvenirs can be procured at our Publishing House.

5. Easter. This should be of all the days of the year, the most joyful and happy. The resurrection of Jesus Christ from the dead, is the one great central truth of Christianity. Everything on that day should conspire to call forth our praise and thanksgiving. The Sunday-school room should have an expression of gladness. Appropriate plants, especially the lily, should adorn the sanctuary. No Easter season should be permitted to pass without its full significance being impressed upon the hearts and minds of the pupils.

6. **Christmas.** Of all the festive days of the year, this is the most widely known and the most generally observed. Its influence upon childhood can hardly be overestimated. That simple story as told around our fireside year by year, has done more to raise childhood in the estimation of the world than all of the philosophies that have ever been written. The Christmas entertainment should not be a time of hilarity, but an occasion of holy joy. The birth of the Christ Child should be magnified.

7. **New Year's Day.** This would be a good time to take a retrospect over the year just past and to lay new plans for the year to come. It would be an appropriate time to reorganize every department of the church, in order to prepare for the work of the new year. Let the congregation gather for a day or evening service. Have the reports of every department of the church work read; reorganize the Sunday-school and elect officers for every department of the church.

8. **Installation.** This should be observed on Sunday immediately following the reorganization of the Sunday-school. The purpose of this service should be to give greater prominence to the work, to impress the officers and teachers with the great responsibilities devolving upon them, to magnify the work of the Sunday-school officer and teacher and to impress the congregation with the importance of the work to which they have chosen these workers.

9. **Patriotic or Flag Day.** The Sunday preceding the Fourth of July in the United States, or Dominion Day in Canada, affords a splendid opportunity to impress the idea of patriotism and good citizenship. A Sunday-school that does not produce good citizens, is a failure. Besides the flag of the nation, the Conquest Flag should be displayed, thus uniting the national emblem with that of Christianity. The Conquest Flag is now accepted as the Sunday-school Flag of the World.

10. **Anniversary.** This event should be observed annually, as the name signifies, to celebrate the founding of the church, the Sunday-school or the dedication of the church. This will afford a splendid opportunity to review the achievements of the church and to emphasize the things for which it stands.

11. **Harvest Home.** This day should be observed on Sunday nearest Thanksgiving Day. The platform should be decorated with the fruits and produce of the year, thus presenting the visible gifts of God's love and providence. This should be made a time when the children are taught the privilege and duty of giving. Few appeals to the members of the school meet with more joyous or more generous response than the request for the gift of fruits, vegetables and other necessities, to be given to those who need them. These gifts will then be put into baskets, in attractive form, and taken to the homes of those who are deprived of many of the comforts of life.

12. **Promotion Day.** This day is indispensably necessary in any properly graded school. Only in this way can proper grading be maintained. A special day should be designated when pupils should be promoted from one class to another or from one department to another, and the day should be marked by appropriate exercises of recognition.

IV. Building up the Rural Sunday-school.

A. By far the greater number of the Sunday-schools of our land are located in small villages and in the open country. According to statistics, the average Sunday-school numbers about eighty, and nine-tenths of them are held in buildings with only one room for the whole school. It is evident there are many more small schools than large ones, yet the small school can be just as good and do just as thorough work as the larger one. The principles which apply to one apply to the other. Human needs are the same everywhere. If the village and country school cannot boast of such large numbers, yet in quality of work and in effective service for the community, the smaller school has some advantages.

B. Advantages of the Country Sunday-school.

1. **Educationally.** By education we do not mean merely a book knowledge, but the opportunities of developing self-reliance and independence. In driving the team, caring for the stock, assisting on the farm, keeping the machinery in running order, the country boy is by necessity placed under conditions which develop his self-reliance, initiative and observation.

2. **Leadership.** Many of the leading men in all occupations of life, lawyers, teachers, doctors, statesmen and preachers were country bred.

3. **Permanence.** Again the rural school has the advantage of greater permanence. In the city there is a constant change. In the rural community a majority of the people remain from childhood to youth and very many of them to old age. They grow up in the Sunday-school, come into the church and constitute its membership.

4. **Acquaintances.** In the country community the lives of all are bound closer together than in the city. People are more dependent upon one another. There are community interests. One knows people who live miles away better than the city folks know the family in the next apartment.

5. **Personal Attention.** There is an advantage in the small Sunday-school, as in the smaller college, in that it offers a better opportunity for personal acquaintance and personal treatment. The small school may know every scholar by name, watch over them, advise them and lead them personally into the divine life.

6. **Competition.** Again the country Sunday-school does not have the sharp competition which is the case in the town or city churches. It has a certain section of country to itself. Where a country church is doing its duty and meeting the spiritual needs of the community, no other church should be allowed to come into the same neighborhood and divide the church forces. It is better to have one strong church than to have several struggling churches in the same community. But the church which occupies a community, should be made responsible for the spiritual work and should know every family and every member of every family within its reach.

7. **Distractions.** The rural Sunday-school has fewer distractions to contend with than the city school. It has less of the Sunday excursions, the Sunday afternoon carousals and the Sunday night theater and other forms of Sunday desecration. In the rural community the church and Sunday-school are the social center and should be made as pleasant and elevating as possible.

C. Some Needs of the Rural Sunday-school:

1. **Better Churches.** Many of the rural churches are entirely inadequate. There is no better community investment than in a good church. Many a languishing country church would take on new life if the old edifice would be removed or reconstructed to meet the spiritual and social needs of the community.

2. **Good Roads.** The roads leading to the church are just as important and should be kept in order just as carefully as those leading to market. But the advent of the rural delivery and the automobile will no doubt bring this to pass.

3. **Conveyances.** Every farmer should provide conveyance sufficient to take the whole family, hired help and all, to church. He owes it to God, to his family and to the church.

4. **Shelter.** Every church should provide sufficient shelter for all the conveyances needed by the congregation. These will naturally increase the attendance of the people. Many are kept at home by the unpleasant or threatening weather, who would go anyway if there were shelter provided for the teams when they arrive at the church.

5. **Better Organization and Equipment.** If the school does not number its members by the hundreds, yet it can be perfectly organized. There can be at least one class in the Beginners, Primary, Junior, Intermediate, Senior and Adult Departments. If the school is all in one room, different parts of the church can be used for the several departments and can be divided off by screens and curtains. With good roads, carriages and automobiles, telephones and rural deliveries, there is no reason why the Home Department and the Cradle Roll can not be worked successfully in the country school. The teacher-training classes and the organized classes have been and are being successfully operated in the rural schools.

6. **Better Support.** The country Sunday-school is deserving of better financial support than it usually gets. A good Sunday-school is a distinct asset in any neighborhood and should receive the moral and financial support of the whole community.

7. **The Social Center.** The church is the social as well as the spiritual center of the country community. It is the common meeting place for all of the people of the neighborhood. As such it should minister to the spiritual, social, moral, intellectual and physical welfare of the community. Aside from its regular religious services, it should provide lectures and reading courses, training classes, and libraries. It should provide recreation as picnics for the community, field days, Memorial Day and patriotic days, etc.

BLACKBOARD OUTLINE:

Methods of Building up the Sunday-school.

- I. The Ideal Way.—1. Planned. 2. Essentials. a) Regularity. b) Follow-up. c) Sch. Spirit.
- II. Reach Comm.—1. House Visitation. 2. Reach Homes. H. D., C. R. 3. Class Org. a) Purpose. b) Standard. c) How to Org.
- III. Special Days.—1. Statement. 2. Prog. Comm. 3. Chil. Day. 4. Rally. 5. Easter. 6. Christmas. 7. New Year. 8. Instal'n. 9. Patriotic. 10. Anniv. 11. Harvest Home. 12. Promotion.
- IV. The Rural School.
 - A.—Advantages. 1. Education. 2. Leadership. 3. Permanence. 4. Acquaintance. 5. Personal Atten. 6. Competition. 7. Distractions.
 - B. Needs.—1. Better Churches. 2. Good Roads. 3. Conveyances. 4. Shelter. 5. Organization. Equipment. a) Grading. b) H. D. c) C. R. d) Org. Cl. e) Tea. Tra. f) Social Life.

QUESTIONS FOR REVIEW:

1. What is the ideal way of building up a Sunday-school?
2. Name three essentials in keeping up the school.
3. Name three effective ways to work the community.
4. What are the advantages of class organization?
5. Give the standard of organization.
6. What plan is necessary in House to House Visitation?
7. What is the purpose of special days?
8. What about a program committee?
9. Name the twelve special days given in this lesson.
10. What is the purpose of Rally Day?
11. What should be the central thought of Christmas?
12. What is the purpose of Promotion Day?
13. What are some of the advantages of the country Sunday-school?
14. Name some of the needs of the country Sunday-school.

APPENDIX

GOOD BOOKS FOR A WORKERS' LIBRARY.

ORGANIZATION AND HISTORY.

"Bible School Vision." <i>Welsheimer</i>	\$.50
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"Reports of International Sunday-school Conventions"..	1.00
"History of the International Lesson System." <i>Rice</i>50
"Yale Lectures on the Sunday-school." <i>Trumbull</i>	1.00

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"Outlines of the Introduction to the Old Testament." <i>Beardsley</i>	\$1.00
"New Testament History--Study of the Beginnings of Christianity." <i>Rall</i>	1.50
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"Education in Religion and Morals." <i>Coe</i>	1.25
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"Between the Testaments." <i>Gregg</i>75

GENERAL METHODS.

"Encyclopedia of Sunday-schools and Religious Edu- cation," three vols.	12.00
"A Manual of Sunday-school Methods." <i>Foster</i>	\$1.00

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